A learned and excellent Treatiſe,

Conteining all the principal grounds of Chriſtian Religion:

Set downe by way of conference, in a moſt plaine and familiar maner.

Written firſt in French, by *M. Mat. Virel*: after, tranſlated into Latine: and then into Engliſh, for the vſe of our countreymen.

The eighth impreſſion.

Now newly reuiſed, and very much amended, according to the beſt and perfecteſt copy: with a Table thereunto annexed.

1. TIM. 4. 15.

Theſe things meditate, and labour in them, that thy profiting may be manifeſt to all.

LONDON

Printed by *Melchiſedech Bradwood*, for *Edw. Biſhop*, and are to bee ſolde in Pauls Church-yard, at the ſigne of the Braſen Serpent. 1609.

THE ARGUMENT AND order of the three Bookes of *Christian religion.*

THE FIRST BOOKE

DEclareth the fundamentall points of our ſalnation. And it conſiſteth of foure Chapters.

The firſt whereof intreateth of the knowledge of God: who, being perfectly iuſt, and perfectly mercifull, doth not only ſhew mercie, but alſo declare his iuſtice.

The ſecond, of the knowledge of man: who, being a moſt miſerable ſinner, is guiltie of eternall death before the iudgement ſeat of God.

The third, of the knowledge of Chriſt: who, hauing ſatisfied the moſt perfect iuſtice of God for vs, openeth a way to his moſt perfect mercy, whereby we may obtaine forgiueneſſe of our ſins.

The fourth, of Faith: whereby we are made one with Chriſt; and ſo, partakers of all his benefits, and euen of euerlaſting life.

THE SECOND BOOKE

COnteineth the teſtimonies of our ſaluation: and it conſiſteth of two Chaprers.

The firſt whereof intreateth of good works: by the which, faith (lying hid in our hearts) is manifeſted.

The ſecond, of prayer: which, for the teſtifying and confirming of our faith, hath the firſt & chiefe place among good works.

THE THIRD BOOKE

SEtteth before vs the outward meanes, whereby God bringeth vs to ſaluation. And it conſiſteth of foure Chapters.

The firſt whereof intreateth of the miniſterie of the Word: by the which the Holy Ghoſt begetteth faith in our hearts, keepeth it there, and increaſeth it.

The ſecond, of the Sacraments, ordeined of God to be as ſeales of the word; to the end we might, with greater aſſurance, embrace the promiſes reuealed vnto vs, in the word of Chriſt.

The third, of Baptiſme: whereby God teſtifieth, that wee are receiued of him into couenant; foraſmuch as hee communicateth Chriſt vnto vs, together with his benefits.

The fourth, of the Lords Supper: by the which God witneſſeth, that his couenant is confirmed in vs, in that he maketh vs more and more partakers of Chriſt and his gifts.

THe ſumme of all, layd downe in a triple or threefolde method: that wee may the better know the order and coherence of euery point of Chriſtian Religion; as alſo the trueth, excellencie, and profit of the ſame.

To

BRITISH MUSEUM 13 46 JUL

To The Christian Reader, an admonition touching reading.

IT falleth out in matter of learning, as it doth in matter of meats: for, as in meats, one and the selfe same dish is diuersly set forth; according to the inuention of the dresser, and appetite of the eater; so, in learning, one and the selfe same point is diuersly handled; according to the discretion of the Writer, and capacitie of the Reader. Hence it commeth, that in humane learning euery Writer (almost) hath his Grammar, his Rhetoricke, his Logicke, his Philosophie; and in diuine knowledge, his Catechisme, his Common places, his Commentaries. Many complaine of this, as a thing which distracteth the minde, confoundeth the memorie, and hindreth the iudgement. And not without cause. For, as varietie of meats do corrupt in the stomacke, and breed sickneſſe, rather than preserue health; so varietie of Treatises, vpon one and the selfe same thing, doth hinder the growth amd profiting of diuers in soundneſſe of iudgement and godlie life. But, the reformation hereof is a worke woorthy of all the Churches, Princes, and States, in Christendome: for the beginning and perfecting whereof, priuate men can but pray and wish well; and euery man carefully looke to the warrant of his owne worke. In the meane time, let no man blame the varietie and choice of Gods manifold gifts (which, both in bodily and spirituall things, set forth the riches of his wisedome and goodneſſe): but let vs blame the corruption and vanitie of men; who do either not at all vse, or els greatly abuse the gifts and blessings of God bestowed vpon them. This vanitie appeareth partly in the food of the body; but more specially in the food of the

1.Sam.28.23 ſoule. For no man will refuſe his meat, except it be in ſome extreame paſſion. Beſides, how carefull are the moſt part in making their prouiſion? how curious in asking what is holeſome or hurtfull for them? how preciſe and conſtant in keeping their houres for dinner and ſupper? how willing to keepe themſelues to ſome few kinds of meat? though they haue often taſted and fed on them before. But, touching the food of the ſoule (which conſiſteth chiefly in an holy attendance on the publike worſhip of God, and partly in priuate reading, meditation, and prayer) how many do refuſe it, as a fruitleſſe and vnſauory thing! And though the moſt part be content, for ſome carnall reſpect, to ſhew themſelues in the publike aſſemblies: yet, who ſhall finde a faithfull Chriſtian, that is carefull to redeeme the time, and to make himſelfe, by priuate reading and meditation, more fit to reape fruit by the publike miniſtery of the Word and Sacraments? But, know thou (beloued) that as they, who through error, preiudice, or ſelfe-loue, are ſo addicted to their priuate ſtudies, that they deſpiſe or neglect the publike Miniſterie, ſhall (without ſpeedy mercy of God) fall into diuers fond opinions and dangerous errors, and pine away in their ignorance and ſinnes: ſo, to little purpoſe is our hearing of Sermons abroad, if there be not a ſetled and conſtant courſe of priuate prayer, reading, meditation and conference, at home. But, becauſe my purpoſe is now to ſpeake only of reading, and that very briefly (for the argument is infinit, and I haue ſomewhat touched it elſwhere) I would intreat thee, Chriſtian Reader, and in the Lord Ieſus beſeech thee (if my requeſt may ſeeme reaſonable) that thou wouldeſt be as wiſe for thy ſoule, as thou art for thy bodie; as mindfull of the life to come, as thou art of this preſent life; and that, to this end, thou wouldeſt obſerue theſe foure things, as well for the one as for the other. First, therefore, make thy prouiſion of good bookes; eſpecially of the booke of all books, I meane the holy Canonicall Scriptures, in that reſpect called the Bible: and then of ſome others, ſuch as are moſt fit for thy calling and capacitie. And, becauſe thou ſhalt want either money to buy, leaſure to reade, iudgement to vnderſtand, or memorie to beare away the ſubſtance of all good books, prouide the beſt. Many will ſay, they finde by experience, that in meat and apparell the beſt is beſt cheape: and thou ſhalt be ſure to find, that, among books, the beſt will yeeld moſt fruit to thy ſoule. Secondly, Heb.5.13. becauſe the moſt part are babes in iudgement and diſcerning of ſpirituall things (though euery foole be wiſe in his owne eyes) not knowing

Preface to M. Coopers Sermons.

Foure things to be obſerued in reading.

1 Prouide the Beſt bookes.

knowing what is fit and profitable, and what is hurtfull and inconuenient: let me intreat thee to aske counsell and aduice of the godly learned, especially of thine owne Pastour (if God haue blessed thee with an able and faithfull man) or, otherwise, of him whose publike ministery may giue thee hope, that his senses are exercised in the discerning of good and euill. No wise man will receiue a writing for the least plot of ground, without the counsell of some learned Lawyer; nor a medicine for his body, without the aduice of some learned Physitian: and wilt thou, not asking direction of some godly Diuine, aduenture vpon a booke, conteining perhaps some damnable errour (which may conuey from thee thy heauenly inheritance) or some deadly poison, which may kill thy soule? Do it not. Thirdly, remember that nothing is more hard, than to be constant in holy exercises. For herein, the subtilty and rage of our inuisible enemie Sathan doth most notably appeare. Heerein, the frailtie and corruption of flesh and blood will bewray it selfe: Heere, profit and pleasure, businesse and idlenesse, matters at home and matters abroad, company, and a thousand occasions will lie in our way, as so many lions, to let and hinder vs. Therefore herein gird vp the loines of thy minde, put vpon thee the whole armour of God, and daily renew thy couenant (of redeeming the time) made with God and thine owne conscience. Thou seest, that men, who are most greedy of the world, will not misse (scarse once in a yere) their ordinary houres of eating and drinking: Why then shouldest thou be so fickle and vnfaithfull, in forgetting and omitting the times of reading and praying to God? Fourthly, when thou hast begun a good booke, giue not ouer, till thou haue ended it: and when thou hast read it once ouer, let it not be tedious vnto thee to reade it ouer againe and againe. For, thou shalt finde the second reading more fruitfull than the first, and the third more fruitfull than the second: and so the oftner the better. This is a great vanitie and euill sickenesse among men, that if they haue once seene the title of a booke, and the Authours name, and read two or three leaues therof, it is cast at their heeles euer after: as if they had attained all that could be learned by it, when they can name the title and Authour of it. Wherefore, for this point, marke the course and maner of men, in the keeping & increasing of their bodily strength: Though they eat their fill of this kinde of meat to day, yet they come with great desire and fresh appetite to the same againe within a day or two; yea often times the same day: otherwise it argueth

2 In chusing, vse the aduice of the godly learned.

3 Be constant in keeping of houres.

4 Reade a good booke thorow, and reade it often ouer.

eth either an extreame weakneſſe, or an intolerable daintineſſe of the ſtomacke. Heere perhaps thou wilt aske what books beſide the holy Bible, I would commend vnto thee. Wherein though I ſee ſome difficulty, becauſe it cannot be done without comparisons (which are counted odious) yet for thy good I will not ſpare to ſhew my poore opinion; which is, That no one Authour (that I haue read) hath ſet downe the ſumme and grounds of Chriſtian Religion more holily and happily, for the capacity and edifying of all ſorts, than this preſent Writer. For this cauſe, I ſpecially recommend him to thee; as one, by whom thou mayſt exceedingly profit, if thou call vpon the name of God through Ieſus Chriſt, and binde thy ſelfe to diligence and conſtancy; remembring, that as one diſh of meat, well chewed and digeſted, will comfort nature more than diuers delicates, that lie raw and vndigeſted in the ſtomacke; ſo one booke, often and thorowly read, will doe thy ſoule more good, than the ſuperficiall ſight and taſte of a thouſand.

And ſo I commend thee to the Lord: who vouchſafe to giue thee wiſedome in all things, for his mercies ſake. Blacke Friers, the 23 of Iulie.

Thine in the Lord Ieſus,

STEPH. EGERTON.

THE FIRST BOOKE OF *Christian Religion*: Wherein the grounds of our *ſaluation are handled.*

Speakers:

THEOPHILVS. MATTHEVV.

CHAP. I.

Of the knowledge of God, who, being perfectly iuſt and perfectly mercifull, doth neuer exerciſe his mercie, but that alſo hee doth exerciſe his iuſtice.

THEOPHILVS.

MOſt deare brother, I haue often beene deſirous to heare, from your mouth, the whole doctrine of Chriſtian Religion, deliuered in a right and exact courſe of teaching; becauſe once I heard you intreat, both perſpicuouſly & briefly, of ſome maine points thereof, to my great ſatisfaction.

Math. If my loue and diligence, in other matters, haue neuer beene wanting, to you (moſt louing *Theophilus*) perſwade your ſelfe, that (at conuenient leaſure) I wil ſo much the more chearefully fulfill your deſire, becauſe the thing is of it ſelfe profitable, and ſuch (I hope) as ſhalbe to mine owne edifying. For, this is proper to Chriſtian doctrine, that the oftner it is handled, the more largely it extendeth her force and working, in the hearts of the faithfull.

Theoph. Go to then: can you now be at leaſure to lay forth, vnto me, all the chiefe points (or heads) of Chriſtian religion, in order as I am determined to aske you? and you ſhall finde me diligent to put them in writing, that ſo they may be imparted to my brethren.

Mat. Were it ſo that I wanted leaſure, yet (I aſſure you) there is no buſineſſe, but I would lay it aſide to ſatisfie you in this behalfe. For, what is there, wherein time can be better ſpent?

Theoph. Seeing therefore our ſpeech ſhall be of Chri-

ſtian religion, I deſire to be taught, what is meant by the name, Religion.

Mat. Before I anſwer, I beſeech God, our heauenly Father, to be preſent with vs by his holy ſpirit, ſo that we may neither thinke nor ſpeake any thing, which ſhall not tend to the honour of his owne name, and to the edification of his whole Church. The name (Religion) is deriued of a word that ſignifieth to binde. And it is a ſpirituall bond: by the which, men in a holy attonement are vnited to God, and held in his loue and feare; that ſo at length they may be partakers of his heauenly glory, and of the bleſſed life. Which no religion can bring to paſſe, but that which is Chriſtian: that is to ſay; that, whoſe foundation is laid in Chriſt.

Theoph. Why ſo?

Mat. Becauſe that through Chriſt alone, by faith (not by any merit of ours) we are brought againe into fauour with God (and euen vnited to him, with the cloſeſt bond), that ſo he may be glorified of vs heere, and eternally in heauen.

Theoph. From whence haue we proofe of that?

Mat. Out of the word of God; the ſureſt proofe that is: vpon the truth whereof reſteth all Chriſtian doctrine.

Theoph. What vnderſtandeſt thou, by the word of God?

Mat. The Canonicall books of the Bible: whereunto for this cauſe, is giuen the name of Holy Scripture.

Theoph. How came it to paſſe, that thoſe bookes were called the Bible?

Mat. The Chriſtians of the primitiue Church, after they had gathered the books of the Prophets and Apoſtles, into one volume, called it (for the excellency therof) Βιβλια, in Greeke (that is, *Bible* or *Bookes*) becauſe thoſe bookes far paſſe all others. For truely the word of God, in worthines and excellency, goeth beyond all the words of men.

Theo. But, how may it certainely be proued, that the doctrine, which is contained in thoſe books, is the word of God? ſeeing that the prophets, & apoſtles, who it is certainly knowen were men, were the authors & writers of them.

Mat. Firſt of all indeede it is neceſſary, that the holy Ghoſt, which ſpake by them, nay whoſe inſtruments only they were, doe engraue that faith in our hearts. Then, that

aſſurance

surance may be confirmed, by obseruing the speciall ex-
llency which is easie to perceiue in those writings, as
so the most holy effects which they worke in vs.

Theoph. What excellency doe you meane?

Mat. First of all, the maiesty of the spirit of God, which 1
ineth in them most euidently: For euery where there
peare diuine & heauenly things, nothing earthly, & fa-
ng, or that agreeth with ỹ corrupt affections of the flesh.
Secondly, the consent of all the parts among them- 2
lues. For, although they were penned by diuers writers,
sundry places, and at sundry times, yet is there no lesse
cord, harmony, and consent betweene them, than if
ey had agreed together of the matter before.
Finally, the fulfilling of all the Prophecies, deliuered 3
ng before; yet precisely accomplished ech of them in *Ier.25.12.*
eir proper time. Hence it is that Dauid giueth them most *Dan.9.24:*
cellent commendation, saying; The words of the Lord *Psal.12.6.*
e pure words, as the siluer is tried in a furnace of earth,
ed seuen fold. I say nothing of their antiquity; and that
t without miracle, they were preserued among so many
emies, which would haue destroied them, and among
ch cruell persecutions.

Theoph. But what holy effects doe they worke in vs?

Mat. This generally we may marke, that alwaies there
as (as to this day, there is) a church, which hath beene
thered together by the authority of the holy scripture:
at is to say, a company of men of diuers ages, sexes, and
nditions, which worshipped God according to the in-
ructions and doctrine of that Scripture: a good part of
hich in all ages haue sealed the same with their blood.
ut the speciall or particular effects are, that they rauish
e reader, and enforce him to the reuerence of God, no
herwise than as if God himselfe did speake.

Also, that, by the reading of them, our hearts are touch-
d with an earnest feeling of our sinnes.

Last of all, that they lift vp our minds aboue all heauens;
ndle within vs a desire of a better life, & cause vs that (in
mparison thereof) we do easily despise all other things.

All which are not done by any writings of men; bee
ey neuer so artificially handled. Therefore the Apostle

to

Heb.4.12. to the Hebrues saith, that the word of God is liuely, migh-
tie in operation, and piercing more than any two-edge
sword, and that it doth reach euen to the diuiding asun-
der of the soule and the spirit, of the ioynts and marrow

Theoph. Verily, these are most strong arguments, t
proove the truth of Gods word. But, there be some whic
affirme, that all the authority and credit of it depende
vpon the Church.

Mat. They deale heerin, as if one should say, that th
light of the sun hangeth vpon mans testimony. For, as th
sun shall not cease to shine, though all men were blind; so
the truth of Gods word is no whit bettered, or empaired
by the applause or disallowance of men. Moreouer, how
can it be; that the authority of the word of God shoul
depend vpon the allowance or consent of the Church
seeing that the Church it selfe borroweth all her authori
of the word, as it were of her foundation. For, it is buil
Ephe.2.20. vpon the foundation of the Apostles and Prophets.

Theoph. But they say, that in this place, it is not mean
of the trueth of the word in it selfe; but of the mean
whereby it is apprehended, and receiued of men. Which
they affirme to hang vpon the testimony and allowanc
of the Church. To which purpose, they alledge this saying
Aug. contra epist. fund. Manich. of a certaine Father; I should not haue beleeued the Gos
pell, if the authority of the Church had not mooued me

Mat. This sentence maketh not for them. For, thi
was the minde of that holy man; that, being a strange
from the faith, he was mooued by the authority of th
Church to embrace the Gospell: and that, after, by th
working of the holy Ghost, he was confirmed in the
faith. Which he doth a little before declare, in thes
words; The Church first calleth vs to beleeue that, whic
yet we are not able to see: that so, being made stronger
faith, we may come to vnderstand that which we beleeue
God himselfe, now (not men) inwardly strengthning an
enlightning our minde. Which thing I doubt not bu
it is true: namely, that the witnesse, which the Churc
giueth to the word of God, doth not a little mooue vs t
embrace it. But then onely this is, when our faith is be
ginning. For when it is come to any age, and that we ou
selue

ues, by reading, and hearing of the word, haue tasted of
t truth: then we beleeue not, by the testimony of the
hurch, but by that which the holy Ghost sealeth in our
arts. Insomuch, as if the Church should then teach vs
octrine diuers from that, we would not giue our con-
nts vnto it. This shall be made plaine by the example of
e Samaritans. These, hearing the report of the woman
th whom the Lord had spoken (namely, that he was the
hrist) beleeued. But, after that themselues had heard
m, they said vnto the woman: Now we beleeue not a- *Ioh.4.39.42*
more, for thy saying. For we haue heard him our
ues, and doe know, that this is indeed the Christ, the
uiour of the world.

Theoph. This example bringeth no small light to this
ubt. But hitherto sufficiently of the trueth and autho-
y of the word of God: now let vs in a few words con-
er, what it doth containe.

Mat. It hath in it, at large, whatsoeuer concerneth the
ory of God for our good and saluation.

Theoph. By what meanes doth it teach vs to attaine sal-
tion?

Mat. By the true knowledge of God, and of Iesus
hrist; the which it teacheth.

Theoph. Let vs therefore first intreat of the knowledge
God: and after we will speake of Christ, in the proper
ace. What doe the holy Scriptures teach vs concer-
ng God?

Mat. Three heads or principall things, whereby he is di-
nguished from all fained gods, besides those which we
know by naturall instinct giuen vs of God, and by con-
deration of the creatures, namely, that God is a spirituall *Rom.1.19.*
ence, eternal, of infinit wisedome, goodnes, and power.

Theoph. Rehearse the first of those three.

Mat. That, in one diuine essence, there be three distinct *Of the Tri-nitie.*
rsons, the Father, the Sonne, the holy Ghost.

The Father indeed is the beginning of the Godhead:
t that is in respect of the order of the persons. For, in
e Godhead it selfe, we may not seeke for first or last.

The Sonne is the wisedome of the Father, begotten of
m before the world.

The

The holy Ghoſt is the infinite power proceeding fro the father and the Sonne.

Now, theſe three perſons are diſtinct one from the ther, not onely by thoſe properties wherin the one them cannot communicate or partake with the other, b alſo by the difference of their actions. For, the ſcriptu aſcribeth, to the Father, the beginning of working; to t Sonne, wiſedome and counſel; and to the holy Ghoſt, ve tue and power. Neuertheleſſe, they be (to all reſpect equall in eternity, dignity and power: becauſe there one moſt vndiuided diuine eſſence common to them, an are therefore one God. Howbeit, ſo often as there is me tion made of the father together with the ſon, or togeth with the holy Ghoſt, the name of God is then peculiarl giuen to the father (as to the firſt perſon of the Deity); an yet nothing is diminiſhed of the Godhead of the Sonn or of the holy Ghoſt: but heerein the vnity of the eſſenc is reteined, and reſpect is had to the order of the perſon Hence it is, that the Sonne is called the Sonne of God, an the ſpirit is called the ſpirit of God. But, whenſoeuer th name of God is put indefinitely (that is, without an addi tion of perſons) the Sonne and the ſpirit are no leſſe note by it, than the Father. As, when the Scripture ſaith; Tho ſhalt worſhip the Lord thy God, and him onely ſhalt tho ſerue. To the King eternall, immortall, inuiſible, to Go onely wiſe, be honour and glory for euer and euer.

Ioh. 3.16. *Gen.* 1.2. *Mat.* 4.10. 1. *Tim.* 1.17.

Theoph. Verily, this doctrine is beyond all the reach an vnderſtanding of man.

Mat. It is indeed: and yet to be beleeued; as that whic God in his word hath reuealed for our ſaluation: whic cannot ſtand without it.

Theo. In what place of Scripture is this doctrine taugh

Mat. It may be gathered out of diuers places: but mo eaſily it is declared by this of *Iohn*; There be three whic beare witneſſe in heauen, the Father, the Word, and th holy Spirit: and theſe three are one. When he ſaith three he noteth the diſtinction of the perſons: when he ſait one, he ſheweth the vnity of the eſſence.

1. *Ioh.* 5.7.

Theoph. What is the reaſon that the Sonne of God called Word, and the third perſon, Spirit?

M

Mat. To the Sonne, that name is attributed, by a similitude. For, as speech is the declarer of the minde in men: so, by his Word, doth God make himselfe knowen vnto vs. Concerning the third person, that also is called the Spirit, by a similitude borrowed from men: that we may vnderstand it to be, as it were, a breath comming out of the mouth of God: not such as vanisheth; but which is his power spred ouer all things: and yet abideth alwaies in himselfe. The Prophet doth not obscurely expresse both the similitudes, in these words; By the word of the Lord were the heauens made, and by the breath of his mouth all the host of them. Wherein he doth plainely teach; that, the Father, by his eternall wisedome, which is the Sonne, and by his infinite power, which is the holy Ghost, did make all things. *Psal.* 33.6.

Theoph. Hitherto enough of the Trinity. For, the more deepely the sharpenesse of mans wit striueth to looke into it, the more it is blunted with the greatnes of that mysterie. Now, therefore, declare the other head of the knowledge of God.

Mat. It teacheth, that God did not onely in six daies by his immeasurable power make all things; but also that they are still preserued and gouerned by his wisedome and prouidence, and that his hand is neuer from the worke: so that no one of all the things done in heauen or earth, commeth to passe by chance, or fortune. For the scripture witnesseth: Of Gods prouidence.

That the Lord sendeth thunders, winds, and tempests. *Psal.* 29.3.

That he thundreth with his voice, and saith to the snow, Be vpon the earth. *Iob* 37.5.6.

That he couereth the heauens with clouds, and prepareth the raine for the earth. *Psal.* 147.8.

That he diuideth the sea, when the waues thereof doe roare. *Isa.* 51.15.

That he giueth meat vnto all flesh. *Psa.* 136.25

That he maketh peace, and createth euill. *Isa.* 45.7.

That he killeth and maketh aliue: that he bringeth downe to the graue, and bringeth vp againe. 1. *Sam.* 2.6.

That he maketh the wound, and bindeth it vp; smiteth, and maketh whole. *Iob* 5.18.

That

*Dan.*2.21. That he changeth times and ſeaſons, taketh away kings, and ſetteth vp kings.

Pſal. 33.16. That he ordreth warres, and appointeth the victorie.

*Pſal.*75.7. That he throweth downe, and lifteth vp.

*Pro.*16.9. That he directeth the ſteps of men.

*Pro.*16.1. That he guideth the anſwer of the tongue.

*Pro.*21.1. That he turneth the hearts of men, at his pleaſure.

Finally, the prouidence of God leaueth no place for Fortune. For, Salomon affirmeth, that euen the whole diſpoſition of the lot is of the Lord. It is plaine therefore, that God ordereth all things; but is not buſied or turmoiled with any thing.

*Pro.*16.33.

Theoph. Now remaineth the third point of the knowledge of God.

Of Gods iuſtice.

Mat. That God is perfectly iuſt, and perfectly merciſull. For, ſeeing he is of an infinite eſſence, all his proprieties and vertues be alſo infinite. For, they be eſſentiall in him: with whom (ſaith *Iames*) there is no change or ſhadow of alteration: That is to ſay, that, in God, there is nothing ſubiect to increaſe, change, or leſſening. Whenſoeuer therefore he doth exerciſe his mercy, he doth likewiſe exerciſe his iuſtice; puniſhing the guilty and offenders, with deſerued puniſhment. For this cauſe, when *Moſes* had largely in theſe words commended the mercy of God, *The Lord God merciſull and gratious, ſlow to anger, and abounding in goodneſſe:* ſtraightway after he addeth, *not making the wicked innocent.*

*Iam.*1.17.

*Exo.*34.6.7.

CHAP. II.

Of the knowledge of Man: who, being a moſt miſerable ſinner, is before God guilty of eternall death.

THEOPHILVS.

SEeing God acquiteth not the guilty, it is ſo far off that by the knowledge of him man is lifted vp into the hope of ſaluation, that, cleane contrariwiſe, he perceiueth his condemnation to be proued and confirmed: becauſe he aboundeth with innumerable both infirmities and ſins, for the which he is found guiltie before the moſt iuſt iudgement ſeat of almightie God.

Of mans free-will.

Mat. Man is not onely, as thou ſayeſt, defiled with many

y vices and infirmities, but also by his owne nature, first n enemy of God. Secondly, full of wickednesse. Thirdly, seruant of sinne, that is to say, such a one as hath neither ill nor power to doe well.

Theop. Thou doest indeed very much throw down man.

Mat. I doe not: but God himselfe, in these words; The ickednesse of man is great in the earth, and all the ima- nations of the thoughts of his heart are onely euill con- nually. Moreouer, in the same Chapter he teacheth vs, at man is nothing else but flesh. *Gen.6.5.* *Verse 3.*

And Saint *Paul* plainely affirmeth, that the vnderstand- g of the flesh is enmity against God: because, saith he, it not subiect to the Law of God: for indeed it cannot be. *Rom.8.7.*

The same also he affirmeth in another place, when he ith, that we are strangers from God, and enemies, our inde being set vpon euill works: as if he should say, that e enmity, hid in the heart, was betrayed by euill deeds. *Col.1.21.*

In another place also the same Apostle saith, that we are arnall, solde vnder sinne: that is, that we are the bond- aues of sinne. *Rom.7.14.*

Yea, he proceedeth so farre as to say, that of our selues e are not sufficient to thinke, much lesse able to do, that hich is good. *2.Cor.3.5.*

Theoph. But, was this the minde of the Apostle, to shew at all generally be bondmen to sinne?

Mat. Yea verily. For, speaking of the naturall corrupti- n of man, out of the testimony of *Dauid*, he saith plainely; Ve haue prooued before, that both Iewes and Gentiles e vnder sinne; as it is written, There is none iust, no not ne: there is not any which vnderstandeth, or which see- eth after God. They haue all gone out of the way, they aue beene made altogether vnprofitable; There is none at doth good, no not one. *Rom.3.9.* *Psal.14.3.* *& 53.2.3.*

The faithfull, indeed, be exempted out of that number: ut yet not because they are not such by nature; but be- ause God (such is his mercy) amendeth our wickednesse nd corruption, by the benefit of regeneration, whereby e worketh in vs both the will and power to doe well: s in the proper place shall be more largely declared. But l the vnbeleeuers, as they be vnprofitable to any good worke, *Phil.2.13.*

worke, ſo they are carried with great violence vnto euill.

Theoph. But the thing it ſelfe ſeemeth to ſpeake other-wiſe. For, there be (as there euer haue beene) ſome, which haue beene endued with moſt excellent gifts.

Matt.7.18.

Mat. The Scripture ſaith, It cannot be, that an ill tree ſhould bring foorth good fruit. It may indeed ſometime bring foorth ſuch, as be goodly to ſee to; which notwithſtanding are not good. So alſo may we finde many infidels, which doe works hauing a beautifull ſhew, but ſuch as cannot be good indeed: for the heart, which God ſpecially looketh vnto, is corrupt and vncleane: for it cannot any way be made cleane, but by faith. Therefore the Apoſtle ſaith; Whatſoeuer is not of faith, is ſinne.

Act.15.9.
Rom.14.23.

Theophil. Wherein ſtandeth that vncleanneſſe of the heart?

Mat. In that, doing theſe beautifull works, they be neither touched with the loue nor feare of God; and therfore doe not thinke of yeelding him obedience: neither is it maruell, ſeeing they know him not: Whom, notwithſtanding, no man can loue or feare, before he doe know him.

Theoph. What is it then, that mooueth them to doe thoſe works which are ſo faire in ſhew?

Mat. Some, becauſe they be not naturally giuen to the vices which they leaue.

Others, becauſe they be reſtrained by a ſlauiſh feare of Gods iuſtice: or elſe for that they dreame to deſerue ſomething at the hands of God.

Others, for feare of Lawes: or leſt they ſhould doe anything, that might hinder their proſperity.

Or elſe their luſts doe ſtriue as the windes, ſo that the ſtronger preuaileth ouer the reſt, and bridleth them from breaking foorth into action. As for example; A vainglorious man will make a ſhew to be liberall; to the end hee may ſerue the turne of his ambition. On the other ſide, a couetous man, that he may ſpare charges, will ſet light by honour; although his minde within be ſet on fire with ambition. A proud man will be bountifull, to get praiſe among the common people. She that feareth the reproch of the people, although her minde be defiled with vnchaſt luſts, yet outwardly will be chaſte. Finally, the vn-

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faithfull neuer respect the glory of God, when they thinke to doe good works. Which, neuertheleſſe, is as it were the very life of good works: ſo as if it be wanting, they cannot be acceptable to God.

Theoph. If therefore all the goodly deeds, which the vnfaithfull doe, be of no account with God, he ſhall be in no better caſe, which carrieth himſelfe modeſtly, and keepeth vnder the luſts of the fleſh, than he which paſſeth away all his life diſſolutely.

Mat. No verily, not ſo. For God rewardeth thoſe works; yet only in this life. And oftentimes alſo he giueth them ſuch thinges, in reſpect whereof they did their good deeds: as health, quiet life, praiſe, good report among men, and ſuch like. Therefore our Sauiour Chriſt ſaith that the Scribes and Phariſies, in that they praied and faſted to be praiſed of men, had their reward. *Mat.6.16*

Moreouer, the ſtate of ſuch, as in this life haue behaued themſelues modeſtly, ſhall be eaſier in the day of iudgement, than of the other. *Mat.11.12*

Theo. How can it be, that God wil reward works which he liketh not? being ſuch, as were not done for his ſake?

Mat. Thereby he declareth, how pleaſing a thing true obedience is to him, ſeeing he rewardeth the very ſhadow of it. Adde this hereunto, that he hath regard vnto thoſe works, not as they come from vncleane perſons, but from himſelfe.

Theoph. In what ſenſe ſaieſt thou that thoſe works come from God?

Mat. I ſay that God, to the end that order and euen diſpoſing of things may be kept in the world, doth bridle the wickedneſſe of ſome, and ſo maketh them fit to follow vertue. In which reſpect, we feare not (in common ſpeech) to ſay, that ſuch men are of a good nature: whereby we meane that euen from the beginning of their life, God gaue them ſome ſpeciall grace. Without which grace, there is no doubt, but that all men be ſuch as they are liuely pictured out by the Apoſtle. For after he hath ſaid, that there is not one which doth good, ſtraight way he addeth; their throat is an open ſepulcher: they haue vſed their tongues to deceit: the poiſon of Aſpes is vnder their lips: *Rom.3.12.* *Pſal.5.10.*

*Pſal.*10.7. *Iſa.*59.7. *Pſal.*36.2. Whoſe mouth is full of curſing and bitternes: Their feet are ſwift to ſhed blood. Deſtruction and calamity are in their waies: And the way of peace they haue not knowen: The feare of God is not before their eies. Which teſtimonies are gathered, by him, out of ſundry places of the old Teſtament, that he might procure himſelfe the more authority and credit, touching this matter.

Theoph. But how could it be, that man, the moſt excellent creature of all others, ſhould be ſo much corrupted?

*Gen.*1.27. *Gen.*3.6. *Mat.* It was not by his firſt nature (for he was made after the Image of God, that is, like vnto him); but, by originall ſin: wherewith *Adam*, by his diſobedience in eating the forbidden fruit, infected himſelfe and all mankind.

Theoph. Tell me what that Image of God is; wherein thou ſaieſt the firſt man was created: as alſo that originall ſinne, wherewith mankind was afterward tainted?

Of the Image of God. *Mat.* The image of God conſiſted in this, that the vnderſtanding of man was enlightened with the true knowledge of God, & of the worſhip due vnto him; and that he was endued with an vpright & good will, diſpoſed to the obedience of God. Now, it is called the image of God, becauſe in thoſe excellent gifts, man did reſemble the wiſedome, goodneſſe, and power of his creator. But when *Adam*, by rebellion, fell from this his eſtate, he was depriued of this image, and withall did put on the image of the diuell. That is to ſay, he was ſpoiled of thoſe notable gifts, in ſtead whereof, came in all manner of vices. As,

1 The ignorance of God, and of his ſeruice,
2 Wickednes: for he hated vertue and loued ſin.
3 Impotency, or lacke of power to all goodnes.

Of originall ſinne. And this is that blot of originall ſinne: which, being in vs like a fire of wickedneſſe and luſt, doth continually breath or ſend foorth the fruits and effects of it; to wit, vngodlineſſe, and vnrighteouſneſſe.

Theo. But that corruption, it ſeemeth, ſhould be accounted rather a puniſhment of *Adams* ſinne, then ſin it ſelfe?

*Rom.*5.12. *Mat.* It is, doubtleſſe, both a puniſhment of ſin, and the fountaine and welſpring of all ſins: Neuertheleſſe, it is alſo ſinne, and worthy of death, as *Paul* ſaith; as by one man, ſin came into the world, and death, by ſin: ſo alſo death

went

went ouer all men, through him, in whom we haue all sinned; that is to say, are infected with originall sinne.

Theoph. But how could *Adam* make all his posterity partakers of that infection of sinne?

Mat. By generation. For he could not beget any children, but such as were like himselfe: euen as a viper bringeth foorth none but vipers.

Now it is called originall sinne, that it may appeare we are corrupted, not by any wickednes taken to vs: but that we do bring with vs an inbred corruption from our mothers wombe. Which very thing *Dauid* confesseth of himselfe: Behold I was borne in iniquity, and in sinne hath my mother conceiued me. *Psal.* 51.5

CHAP. III.

Of the knowledge of Christ: who, hauing satisfied for vs the perfect righteousnesse of God, hath opened vs a way to his infinite mercy, whereby at length we may come to eternall life.

THEOPHILVS.

LEt vs repeate the order of our former speech. Forasmuch as God in no sort can cease to be iust, nor shew any mercy, but that which may stand with his iustice; and that man is so corrupt, as hath beene prooued by thee out of the Scripture, he can looke for nothing else, but the wrath of God and eternall death?

Mat. God himselfe hath giuen the sentence. For he saith by the Prophets; Cursed be euery one, that continueth not in all things written in the booke of the law, to do them. *Deut.* 27.26. And againe; The soule that sinneth, that same shall die. *Ezech.* 18.4. Which things are to be vnderstood, as well of the eternall death, as of the naturall; as is declared by the Apostle *Iohn.* *Reu.* 21.8. But, in Christ, there is remedy offred vs. Therefore the knowledge of him is in the holy scriptures, ioined with the knowledge of God, thereby to attaine eternall saluation. *Iob.* 17.3.

Theoph. Let vs therefore speake of the knowledge of Christ. And, first of all, declare thou those things which concerne his person: and then we shall see what remedy is brought vs by him, to attaine saluation?

Mat. Concerning the person of Iesus Christ, he is the eternall Sonne of God, which tooke vpon him the nature Of the person of Christ.

of man, that is to say, was made man in soule and body, like to vs in all things, sinne onely excepted. Therefore the nature of God and man are so ioyned together in him, that they make but one person. He hath also but one Father, and one Mother: a Father in respect of his Godhead; and a mother in respect of his manhood, namely, the virgine *Mary*, of whose substance he was conceiued, by the power of the holy Ghost.

Theoph. Proue all these things briefly, out of the word of God.

Gal.4.4. *Mat.* Saint *Paul*, speaking of Christ, saith, when the fulnesse of time was come, God sent his sonne made of a woman. When he saith, that *God sent his sonne*, he declareth, that Christ is the second person of the Trinity, and therefore God: which also elsewhere he confirmeth in these words; *Who is God ouer all, Blessed for euer.* But when Rom.9.5. he addeth, *made of a woman*, he somwhat plainely notifieth him to be very man. Which also he affirmeth elswhere, in 1.Tim.2.5. these words; There is one God, and one Mediatour of God and man, the man Christ Iesus. From the which places, we conclude, that Christ is very God and man. For although ech nature hath it owne property remaining distinct to it selfe; yet to the end we may vnderstand, that in Christ they be ioined together by a most neere bond, so as they make but one person, the Scriptures oftentimes say that of the diuinity, which agreeth to the humanity. As Act.20.28. when it is said, that God hath purchased his church, with his owne blood: and contrariwise, those things are said of the humanity, which appertaine to the Diuinity: whereunto that saying of Christ is to be referred; No man a- Ioh 3.13. scendeth vp into heauen, but he which came downe from heauen, euen the Sonne of man which is in heauen.

Theoph. Declare a little more plainely, what thou meanest by this, when thou saiedst, that each nature hath his property remaining distinct to it selfe.

Mat. The diuinity was not changed into the humanity: for it remaineth eternall, infinite, and impassible. Againe, the humanity was not turned into the Godhead. For, before the death & resurrection of Christ, it was passible; such a nature as might suffer. And before, as also after death, it

was

was created and finite; which at one time could not be in diuers places: for this is contrary to the nature of a true body.

Theo. This doctrine, againe, is beyond the reach of man.

Mat. It is indeed: as also *Paul* himselfe confirmeth, in these words; Without controuersie, great is the mystery of godlinesse, God manifested in the flesh. 1. *Tim.* 3. 16

Theoph. Hitherto we haue heard sufficiently of the person of Christ; now let vs speake of the remedy brought by him, to our saluation.

Of the remedie brought by Christ to our saluation.

Mat. He hath fully satisfied the iudgement of God for our sinnes, and thereby redeemed vs from euerlasting death, and withall made vs capable of the heauenly life: if so be that we be partakers of his gifts.

Theoph. There come three things to my minde, whereof I will aske thee.

1 How Christ hath satisfied the iudgement of God for our sinnes.

2 How he maketh vs partakers of the heauenly life.

3 And why it is necessary that his gifts should be made ours. Now answer to the first.

Mat. To the end this may the more easily be vnderstood, we must remember that whereof we spake before; namely, that God hath pronounced a curse against all such as transgresse his law, & that we in two respects haue broken it: to wit, by leauing vndone the good which he requireth, & by doing the euill which he forbiddeth. Now Christ hath prouided a remedy for both: For while he was in this earth, he did fully and perfectly fulfill the Law for vs. Moreouer, he suffered the most shamefull death of the Crosse, that he might indure the full punishment due to our sins. By which meanes, hauing abundantly satisfied the perfect iustice of God for vs, he maketh a way to his mercy, whereby we may obtaine forgiuenesse of sinnes. And in this sense it is said, That we were redeemed by the pretious blood of Christ; That Christ vpon the tree did beare our sinnes in his body; That the blood of Christ doth cleanse vs from all sinne. 1. *Pet.* 1. 19. 1. *Pet.* 2. 24. 1. *Ioh.* 1. 7.

Theoph. I cannot wonder enough at the exceeding great loue of God toward vs, in that he gaue his most

dearely beloued Sonne to the death, for our redemption.

Mat. Adde this, Which were his enemies: which also is diligently obserued by the Apostle in these words; Doubtlesse one will scarcely die for a righteous man: but for one that is profitable to him, peraduenture some man will die. But God commendeth his loue towards vs, in that when we were yet sinners Christ died for vs. From whence he draweth this most comfortable conclusion; If, when we were enemies, we were reconciled to God, by the death of his Sonne: much more, being reconciled, shall we be saued by his life.

Rom. 5.7.

Rom. 5.10.

Theoph. But could the iudgement of God be no otherwise satisfied for our sinnes, except his beloued Sonne had taken vpon him our nature, therein to suffer death, the death (I say) of the crosse?

Mat. No. For man, which hath offended the infinite maiesty of God, doth deserue infinite punishment, that is to say, eternall death: which could not be suffered & ouercome of any, but of the eternall and infinit Sonne of God. Moreouer, the iustice of God required this, that the same nature which had sinned, should suffer the punishment of sin. But because God could not suffer, & man could not ouercome death, it was necessary that the redeemer should be very God, & very man, to do both. Wherein also it is to be marked; how neere an attonement God hath entred into with vs, by Christ; in whom the parties at variance be so inseparably ioined togither. Wherby it is come to passe, that God hath turned the fall of man to his great good: for, thereupon he hath taken occasion to vnite vs more neerly with himselfe. Wherefore, where sin was increased, there grace hath abounded much more, through Christ.

Rom. 5.20.

Theoph. Hitherto we haue heard sufficiently of the first point; namely, how Christ hath satisfied the iudgement of God for our sinnes: now let vs come to the other; which is, by what right we may claime to our selues euerlasting life.

Mat. By a double right, through Christ. First, because for vs he hath fulfilled the whole law: and God hath promised life to such as fulfill it. Secondly, by the right of inheritance. For, after that Christ is made ours, we are not

Leuit. 18.5.

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onely made partakers of his spirituall riches (namely his perfect righteousnesse and obedience, whereby we are accounted iust before God) but also of his dignity, to wit, in that with him we are reputed and taken for the children of God.

Therefore *Paul* saith, If we be sonnes, we are also heires, euen heires of God, and heires together with Christ. And againe, in another place, he calleth eternall life the lot or inheritance of the Saints: and thus we see that in Christ be compriſed both the rights, by which we lay claime to eternall life for our selues. *Rom.* 8.17. *Colos.* 1.12.

Theoph. Therefore, in Christ alone, we find all things necessary to saluation?

Mat. Yea verily. For, in him there is righteousnesse, and the fulnesse of life: & without him, man (full of sin) findeth nothing but euerlasting malediction and curse. Therefore *Peter* saith, that, neither is saluation in any other; and that there is no other name vnder heauen giuen among men, whereby we may be saued. For this cause also, the name *Iesus* was giuen him from heauen: by the which, his office is plainely set forth: that is to say, all that which he hath performed for our saluation, and doth still performe. *Act.* 4.14.

Theoph. Go to therefore, tell me what the name *Iesus Christ* signifieth, as also of whom it was giuen him? What the name *Iesus* signifieth.

Mat. The name *Iesus* signifieth *Sauiour*: and an Angell gaue it to the Sonne of God; because (as he him selfe expounded it) he should saue his people from their sinnes. *Matt.* 1.21.

Concerning the name *Christ*, it is to be vnderstood, that in times past, in the old Testament, Christ was figured or shadowed in the Kings, Prophets, and Priests, who when they were consecrated, were annointed with oile, which signified the gifts of the holy Ghost. Now the Redeemer promised, was, in Hebrew, called Messias: but in Greeke it is translated by the word *Christ*, which in Latine signifieth *Annointed*. By which name, we are taught, that he is the chiefe. Of the name *Christ*. *Dan.* 9.25.

1. King,
2. Prophet, *Luk.* 1.33.
3. Priest. *Deut.* 18.18.

Now, he was annointed not with common visible oile, *Psal.* 110.4.

but with the grace of the holy Ghoſt, and that moſt fully; that from him, as from the head, it might be poured into each member, namely into all the faithfull; inſomuch as they alſo together with him are made Kings, Prophets, and Prieſts. Now, the name *Chriſt* (being a Greeke word) hath beene retained in all tongues, becauſe the Apoſtles themſelues wrote in Greeke. This therefore is the cauſe, why the name *Chriſt* was giuen vnto him, as alſo why all the faithfull are called Chriſtians; euen becauſe they be partakers of his annointing, and therefore of his kingdome, prophecie, and prieſthood.

Rev. 1.6.

Of the offices of Chriſt.

Theoph. Firſt therefore we muſt ſee, how Chriſt performed the offices of King, Prophet, and Prieſt: and afterward how he communicateth the ſame with the faithfull?

1. Of King.

Mat. He executed the office of a King, when, by his diuine power, he deliuered vs from the Tyrany of our enemies, the diuell, ſinne and death; whom he ouercame, that he might take from them (into his owne hands) the right & intereſt, which they had in vs, & ſo ſubiect vs to his kingdome: which indeed he doth continually exerciſe in vs, while himſelfe ruleth vs by the ſcepter of his word, & the power of his ſpirit. He executed the office of a Prophet, in that he declared all the will of God vnto vs, by his word: he gaue vs alſo the holy Ghoſt, by whoſe helpe it might both be vnderſtood of vs, & we yeeld our conſents vnto it. This office alſo he exerciſeth euery day, while, by the miniſtery of the word, and working of the ſpirit, he cauſeth vs daily to profit and goe forward in that knowledge.

2. Of Prophet.

3. Of Prieſt.

Finally, he executed the office of a Prieſt, when vpon the croſſe he offred his body & blood for vs to God the father; that he might be a ſatisfaction for our ſins. The execution of which office hath place alſo at this day, in ỳ he maketh interceſſion for vs. Now, this prieſthood of Chriſt is the truth & fulfilling of all the ſacrifices of the old Teſtament.

Theoph. Let vs now ſpeake of our kingdome, prieſthood, and prophetſhip.

Rev. 1.6.

Mat. We are ſpiritually kings in Chriſt, that we may ouercome the diuell and ſinne.

1. *Pet.* 2.9.

We are Prieſts; through him to offer vp an acceptable ſacrifice of praiſe to God.

We

We are Prophets; that, being taught the truth, we may ach others, and open to them the mysteries of the king- ome of Heauen. *Act.2.17.*

Theoph. It hath beene sufficiently declared, how Christ th deliuered vs from condemnation, as also by what eanes he hath made vs fit to attaine eternall life. Now e third point remaineth; namely, why it is necessary, that s gifts should be made ours.

Mat. Because, otherwise, they shall no way helpe vs to e satisfying of the perfect iustice of God: euen as other ens riches auaile nothing to deliuer vs out of debt, ex- pt they become ours.

Theoph. How therefore may his gifts become ours?

Mat. If we be made one with him. For, by the benefit f that vnion, we are made partakers of all his spirituall races, and riches: which are no lesse imputed vnto vs be- ore God, than if they were ours by nature. For this cause he Apostle saith, that we are, by Christ, reconciled in that *Col.1.22.* ody of his flesh, through death. By which words of his, he eaneth, that the merit of Christs death pertaineth not o any, but vnto such as be grafted into his body, and are ade his members. Of our vnion with Christ.

Theoph. Can no man therefore be partaker of Christs ifts, except he be made one with him?

Mat. He cannot: Euen as a woman cannot be partaker f the riches and honor of some great man, except she be oyned with him in mariage, so that they become one bo- y and one flesh: the members also cannot draw life from he head, if they be not ioined with it. Therefore, there is o true partaking of Christ, except there be an vnion with im. For this cause, therefore, Christ said to the Caper- aits; Vnlesse ye eate the flesh of the Sonne of man and *Ioh.6.53.* rinke his bloud, ye shall haue no life in you. In which ords he plainely sheweth, that we are not partakers of is gifts vnto saluation, except we be as neerely coupled ith his humanity, as meat and drinke are ioined with our ody; which of all others is a most neere vnion. For, eat and drinke, when they are digested in our stomacke, e so turned into our substance, that they cannot be di- inguished or discerned (much lesse separated) from it.

Theoph.

Theoph. This doctrine alſo is aboue the capacity of ma

Mat. It is indeed. Wherefore *Paul*, ſpeaking of it, ſaith
Epheſ.5.32. that it is a great myſtery. Now if we can neuer ſo litt
behold the body of the ſunne, but our eies will dazel: ho
can our minds pearce to that inacceſſible light of the d
uine maieſty, to conceiue his heauenly myſteries; ſuch a
be the points which we haue handled,

1 Concerning the Trinity,
2 Of the vnion of the two natures in Chriſt,
3 And of coupling the faithfull, with the human
nature of Chriſt.

It is therefore our duety, rather holily to beleeue the
three fundamentall points, or beginnings of Chriſtia
Religion, than curiouſly to examine them by the rule o
our reaſon.

CHAP. IIII.

*Of Faith: by the which, we are made one with Chriſt, and ſo be pa
takers of all his gifts.*

THEOPHILVS.

HItherto I haue heard, Firſt, that God, who is perfect
iuſt, doth no way abſolue the guilty. Secondly, tha
men, which are moſt miſerable ſinners, are, before th
iuſtice of God, guilty of eternall death. Thirdly, that Ie
ſus Chriſt, by his death, hath ſatisfied the exact righteou
neſſe of God: the which his death is imputed to vs; that
being diſcharged and freed from condemnation, we ma
be partakers of euerlaſting life: if ſo be that we be vnite
with him. It remaineth therefore that I vnderſtand, ho
we are vnited (or made one) with Chriſt?

Mat. By faith: as he himſelfe teſtifieth, in the prai
which he made to God for all the faithfull, in theſe word
Father, I pray thee for ſuch as ſhall beleeue in me, that the
Ioh.17.20. all may be one, as thou (ô Father) art in me, and I in the
that they alſo may be one in vs.

Whereunto alſo that ſaying of *Paul* is to be referred, tha
Chriſt dwelleth in our harts by faith. And hereupon it is
Epheſ.3.17. that theſe ſentences be often repeated in the Scripture
Act.13.39. 1 That euery one which beleeueth in him, is ab
ſolued and diſcharged.

2 Is made the childe of God. *Iohn* 1.12.

3 Doth not perish; but hath euerlasting life. *Iohn* 3.16.

In which places, those things be attributed to faith, which we receiue of Christ alone; to the end we may vnderstand, that both he and his gifts are communicated to vs by faith.

Theoph. Thou hast touched a little concerning the righteousnesse of faith: which I desire to haue declared by thee, somewhat more at large. For, I perceiue that *Paul* oftentimes speaketh of it. Of iustification.

Mat. To be iustified before God, is to be accounted iust, that is to say, without blot, and vnreproueable. Now *Paul* doth often handle this point: because it is one of the speciall grounds of our faith. For no man can please God, but he that is iustified.

Theoph. Why so?

Mat. Because that as God is perfectly iust and holy, so he loueth holinesse and iustice: but, contrariwise, he hateth vnrighteousnesse. And therfore we can haue no fellowship with him, to be partakers of his heauenly glory, except we be perfectly righteous. Therefore he saith, that no vncleane thing shall enter into the holy City. *Reu.*21.27.

Theoph. How then are we iustified, or made righteous before God?

Mat. In the Scriptures, there be two kinds of righteousnesse set foorth to vs: which also do very much differ the one from the other. These are,

1 The righteousnesse of the Law, and

2 The righteousnesse of faith.

But the holy Scriptures do teach vs, that we cannot be iustified by the former, which is of the law: to the end we might flie to the other, which is of faith.

Theoph. Declare vnto me, wherein both these kinds of righteousnesse doe stand, as also what is the difference betweene them.

Mat. The righteousnesse of the Law, is the perfect fulfilling of the Law. For, if we did fully and perfectly fulfill whatsoeuer that commandeth, we should by our works be iust before God; neither should we need any other righteousnesse. But, the Apostle in diuers places

sheweth,

Rom.3.20. Gal.3.11. shewеth, that this cannot be; for asmuch as all men be sinners, and therefore vnrighteous (which shall not be omitted by vs, when we speake of works): and therefore he concludeth, that we are iustified by faith.

But, the righteousnesse of faith is the righteousnesse of Iesus Christ; which, by faith, is freely imputed vnto vs of God. By these things thou maist vnderstand, what the difference is betwixt the righteousnesse of the Law, and the righteousnesse of faith.

1 The Law requireth it of our selues: but faith calleth vs from our selues, to seeke for it in Christ: in whom only it is, and that indeed perfectly.

2 Againe, the Law requireth vs to obserue and do all that it commandeth: otherwise it threatneth the curse. But faith requireth this one thing, namely that we beleeue, and promiseth all kind of blessings to such as beleeue.

3 Finally, the righteousnes of the Law, comming from our selues, would set vp merit, and put away grace: Contrariwise, the righteousnesse of Faith, which is from God, taketh away merit, and setteth vp grace.

Theoph. Now I vnderstand, wherein both these righteousnesses consist, & in what things the one differeth from the other. But I thinke it may be gathered of your words, that we are not properly iustified by faith, but, by the merit of Christ.

Mat. Thou gathерest rightly. For, if faith should iustifie by any inward vertue it hath, seeing that our faith is alwaies weake and imperfect, our righteousnesse would be imperfect. Faith therefore is as it were an instrument wherewith we take hold vpon our perfect righteousnesse, which is in Christ, which *Paul* plainely expresseth in these words:

Rom 3.23. 24.25. All haue sinned, & are depriued of the glory of God: but are iustified freely, that is to say, by his grace, by the redemption made in Iesus Christ; whom God hath set forth to be a reconciliation, through faith in his blood.

1 First, the Apostle witnesseth, that all men be vnrighteous; forasmuch as all men haue sinned, and therefore be depriued of the fauour of God.

2 Then he teacheth vs, that the righteousnesse, by the which we are iustified before God, hath the foundation in

he onely merit of Christs death, wherwith God is pascifi-
d; so as he becommeth merciful and fauourable vnto vs.

3 To conclude, he sheweth, that, freely by faith we are
nade partakers of that righteousnes of Christ. How often
beuer therefore this manner of speech is vsed by the A-
postle, *we are iustified by faith*, he vnderstandeth that this
s done by the most perfect righteousnesse, obedience, and
atisfaction of Iesus Christ: which gifts are then imputed
o vs, when we are by faith made one with him.

Theoph. It followeth then, that all our righteousnesse is
nely in imputation?

Mat. Yea truly. For it is necessary, to the end we may
e accounted righteous before God, that our vnrighte-
ousnesse be not imputed vnto vs, and that Christs righte-
ousnesse be imputed. Now, Christ performeth all these.
The imputation of whose gifts causeth that our sinnes be
not laid to our charge, forasmuch as by the benefit of that
mputation they be couered, and remooued out of the
ight of God; although he know euery one of them, so as
he can tell their very number. Concerning these things,
herefore, the case standeth as it doth with the blacknes of
coale, set one fire: which blackneſse we know to be in
he coale, although we see it not with our eies.

Theoph. These things call to my remembrance that
excellent saying of *Dauid*, Blessed are they whose iniqui-
ies be forgiuen, and whose sinnes be couered. Blessed is
he man, to whom the Lord imputeth not sinne: but see-
ng our righteousnesse and all our saluation dependeth vp-
on faith in Christ, tell me what faith is. *Psal.32.1.*

Mat. Faith in Christ is a certaine speciall assurance, by
he which we know that we are made partakers of the me-
it of the death and resurrection of Christ; so, as that it
becommeth satisfaction for vs, and forgiuenesse of all our
sinnes:* which indeed is the foundation of the Christian
faith. Whereupon it is, that they be indifferently vsed. For
sometime the Scripture saith, that we are iustified by faith
n Christ: and sometime it ascribeth it simply to faith. *Gal.2.16.* *Ioh.6.47.* **See pag.24.* *Rom.3.25.* *26.* *Eph.2.8.*

Theoph. What then is faith? Of faith.

Mat. The word *Faith* hath many significations. For
sometimes it is as much, as a promise to performe some-
what:

what: thereupon, to keepe faith is the same with standing
1. to a mans promise. Hereunto may be referred the saying of *Paul*, God is faithfull; as if he had said, that God (which men do often) neuer faileth of his promise. Sometimes
2. also it is taken for the gift to worke myracles: as, when
1.*Cor.*13.2. *Paul* saith, that if he had all faith, so as he could remooue mountaines, yet if he had not loue, he were nothing. Be-
3. sides, it signifieth the holesome doctrine of godlines. As,
*Tit.*1.13. when *Paul* chargeth *Titus*; Rebuke them that they may be sound in the faith. In which sense, he is commonly said, to be in a wrong faith, which erreth from the purity of do-
4. ctrine. But, the most proper signification of the word *faith*,
*Gal.*2.16. is that whereof we speake in this place, and whereof there
*Ephes.*2.18. is so often mention in the scriptures, when in many places
*Heb.*11.6. we are said to be iustified and saued by faith; &, that without faith no man can please God. To conclude then, faith is to vs a Certificate that we are beloued of God.

* *See page 23.** *Theoph.* *But why saiedst thou, at the beginning, that faith in Christ is the foundation of faith it selfe?

Mat. Because we cannot certainly determine, that God will be mercifull to vs, except we do first know that Christ by his death hath made satisfaction to God for our sinnes, and reconciled him vnto vs. Therefore *Peter* saith,
1.*Pet.*1.21. that through Christ we beleeue in God, which raised him from the dead, and gaue him glory; that our faith and hope might be in God. From whence it is easie to gather, that Christ is the onely foundation of our faith, which the holy Ghost hath ingrauen in our hearts.

And this is, as it were, the summe of the Christian faith, which commonly is called the Apostles Creed, *I beleeue in God the Father almightie, &c.*

The exposition of the Apostles Creed.

Theoph. Let vs therefore speake of this confession of the faith: which I desire thee to expound to me full & whole. But before I come to the parts of it, I will propound three things, wherein I desire to be satisfied of thee.

1. First, why it is called the Apostles Creed.

2. Secondly, seeing the doctrine, which is contained in it, generally belongeth to all the faithfull, why

we

e say; I beleeue in God, not We beleeue in God?

3. Thirdly, what properly it is to beleeue in God?

Mat. The word (*Symbolum*) which in English sometime e translate *Creede*, in this place signifieth as it were the thering together of many parts into one. Which tearme oth not vnfitly agree to this confession of the faith, hich we see, is made of many articles.

Now, it is called the Apostles Creede, becausе it conineth as it were a briefe summe of all the Apostolical doine, written in the books of the old & new Testament.

Theoph. Let vs come to the other point, whereof I doubt. Why do we say rather, I beleeue in God, then We beeue? seeing this doctrine is generall, and all Christians e bound to beleeue it?

Mat. That is for two causes. 1. First, becausе euery man n giue testimony of his owne faith: but of another mans ith he cannot.

2. Secondly, that we might vnderstand, that these artes were not written so much to teach vs, as that by them e might be built vp to saluation. For, otherwise, they ould profit vs no more, then if a sicke man saw a medeine hauing vertue to driue away a malady, the working hereof he knew: and yet did neglect to take it.

But, we professe that applying of it to our selues, when ery of vs saith, I beleeue?

Theoph. As far as I perceiue, there is no little likenesse twеene the sickness of the body, and the sickenesse of e minde: and againe betweene the meanes of attaining e health of the one, and of the other.

Mat Nay rather, there is very great likenesse: For, as in e sickenesse of the body, there be three degrees to the btaining of health, that is to say, the

1. Knowledge of the sickenesse,
2. The knowledge of the remedy,
3. And the applying of it:

So also it fareth with our spirituall sickenesse, sinne. For whosoeuer hath acknowledged that sickness, hath attained the first degree of health. If he know the remedy, which is Christ, he is in the second. But all this is to no urpose, except the remedy be applyed by faith.

Theoph.

Theoph. Let vs therefore come to the third. What is it properly to beleeue in God?

Mat. When we ſpeake of God, we ſay that we beleeue three manner of waies.

To beleeue what it is.

1. Firſt, to beleeue one God.
2. Secondly, to beleeue God.
3. Thirdly, to beleeue in God.

Whereof the two firſt are the degrees, by which at length we come to the third.

To beleeue one God, is as much to ſay, thou beleeueſt that there is one God.

To beleeue God, is to beleeue that God is true concerning his promiſes declared in his word.

To beleeue in God, is, according to thoſe promiſes, to put thy whole truſt and hope in God: and this belongeth to the faithfull onely; who, by true faith, apply thoſe promiſes to themſelues.

Who be infidels.

Theoph. Thou doeſt then account them infidels, that ſtand ſtill in the firſt or ſecond degree?

Mat. I doe indeed. For they beleeue no more, then the diuels themſelues doe.

Theoph. Thou haſt ſatisfied me. We are therefore to come to the parts, of the Creed.

Mat. They are foure.

The parts of the Creed.

1. Of faith in God the Father.
2. Of faith in his Sonne, Ieſus Chriſt.
3. Of faith in the holy Ghoſt.
4. Concerning the Church.

Why our faith is referred to each perſon by it ſelfe.

Theoph. But why is our faith diſtinctly referred to euery perſon by it ſelfe? ſeeing that it is one God, in whom we beleeue?

Mat. That our faith may be the better ſtrengthned: which is then done, when we conſider diſtinctly and apart, each perſon according to his diſtinct property, hath wrought in our ſaluation. Notwithſtanding, our faith is neuer awhit the leſſe referred to one God.

Theoph. How?

Mat. For it is all one, as if a man ſhould ſay I put all my hope and truſt in one God, of whoſe loue I cannot doubt at all. For, whereas he is diſtinguiſhed into three perſons

euery

euery one of them confirmeth in me the assurance of that loue. For, the Father hath both created mee by his omnipotencie, and doth also guide me by his mercifull prouidence. The Sonne hath redeemed me by his death, reconciled me to God the Father, and euen yet maketh intercession to him for me. The holy Ghost, by his diuine power, hath sanctified me, and ioyned me with Christ and his Church; that with it I might be made partaker of all his gifts, vntill he bring me euen to eternall life.

The first part of the Apostles Creed: which is of faith in God the Father.

Theoph. In this exposition of the Creed, which thou hast euen now made, there be some few things, whereof I will aske thee. I will keepe the order of the parts in propounding my questions. Whether the father onely created vs.

I will therefore begin with God the Father: by whose gracious prouidence, thou saidst that wee are ruled. First, I demand therefore, whether the Father onely created vs? 1.

Secondly, why thou makest heere mention of his mercifull prouidence; whereof there is no one word in the Creed. Now answer me to the first. 2.

Mat. Those three persons (for asmuch as they haue all one essence, namely the Godhead, and therefore are one God) doe nothing a part or asunder one from the other. Therefore, both in our creation, redemption, and sanctification, euery one of the persons wrought according to their distinct property.

Theoph. In those three diuine works, shew me this distinctly.

Mat. Concerning the creation, the Scripture doth teach vs, that the Father made all things by his word, that is to say, by his Sonne, and by his Spirit. Concerning our redemption, the Father, saith Christ, so loued the world, that he gaue his only begotten sonne to the death for our redemption: which death the Son suffered by the power of the holy Ghost. The same also is to bee vnderstood of our sanctification: whereof the father is, as it were the originall fountaine. For, Christ, praying for the faithfull, saith; Father, sanctifie them. The matter of our sanctification is *Psal.* 33.6. *Iohn* 3.16. *Heb.* 9.14. *Ioh.* 17.17. 19.

in the Sonne. For he addeth, I sanctifie my selfe, that they also may be sanctified. And the holy Ghost is, as it were, a conduit, through the which that holinesse floweth from Christ who is the head, into vs that are his members.

Why the Scripture ascribeth creation to the father, redemption to the Sonne, sanctification to the holy Ghost. *Gen.* 1. *Philip.* 2.7.

Theoph. How commeth it to passe then, that the Scripture ascribeth creation to the Father, redemption to the Sonne, and sanctification to the holy Ghost?

Mat. It is in respect of our rudenesse: because the worke of the father is more manifest and euident in the creation, the worke of the sonne in the redemption, and the worke of the holy Ghost in the sanctification. For, in the creation, the Scripture setteth the Father before vs, as some mighty King commanding.

In the redemption, it setteth foorth the Sonne: who manifested himselfe vnto men, in the flesh, wherin he suffered death for vs.

Tit. 3.6. 1. *Cor.* 6.19. *Act.* 4.24. *Rom.* 7.25. 1. *Cor.* 12.3.

In the sanctification, it setteth foorth the holy Ghost: who putteth foorth his diuine vertue and force, whereby he dwelleth in vs. Hence it is, that the father is called *Creator*; the sonne *our Lord*, that is to say, redeemer, and the Spirit *holy*; to the end we may vnderstand, that we are sanctified of it.

How *Lord* signifieth redeemer.

Theoph. Wherefore saiest thou, that, when the sonne is called our Lord, it is all one as if a man did call him Redeemer?

Mat. Because he hath gotten this dominion or Lordship, by his redeeming of vs. For thereby he hath deliuered vs from the tyranny of the Diuell, and subiected vs to his owne kingdome.

Theop. I had thought, that the holy Ghost had beene therefore called holy, to note the holinesse wherewith he is indued.

Mat. Surely, in that sense, there is no more cause to call him holy, then the Father or the Sonne; who, it is certaine, are also holy: But he is called holy, in respect of the holinesse, which he worketh in vs.

Why the holy Ghost is called holy.

Theoph. Touching the first part, I require no more. I come therefore to the other. Wherfore makest thou mention of the gratious prouidence of God whereof, the confession of our faith maketh no mention?

Mat.

Mat. The prouidence of God is ioyned to the creation with so nere a band, that, of the one, the other doth necessarily follow. For it is altogether contrary to the nature of God, to neglect all his creatures after he hath once made them; especially when we speake of the elect, for whose saluation he deliuered his onely begotten son, to death. Albeit therefore God do guide all things by his prouidence, as hath bin immediatly afore declared of vs; yet, after a speciall maner he looketh vpon the faithfull, to be at hand for the reliefe of their wants, & to deliuer them from dangers; whom whosoeuer toucheth, toucheth the apple of his own eie. Now, all these things are not darkly comprehended in the article, which is concerning faith in God the father. *Zach.* 2.8.

Of the prouidence of God toward the faithfull.

Theoph. Goe to therefore, goe on with euery particular.

Mat. When we call God father, it is first no doubt in respect of Christ, who is the onely begotten Sonne. Notwithstanding, from thence we gather, that he is a father to vs, whom through him, he hath adopted and taken for his children. Therefore, the name of father doth secretly containe, in it, the loue of God toward vs. But he is called omnipotent, not so much that we may vnderstand he is able to doe whatsoeuer he will; as that we may know he not onely willeth well to vs, but can also doe what he willeth; so as nothing at all can let him from being assistant to vs.

I beleeue in God the Father.

Finally, he is said to be the maker of Heauen and earth; not onely to teach vs, that all things in Heauen and earth were made by him: but also to make it appeare to vs, that he hath all things in his power, that they may be aiding to vs, if need be; and that he doth so bridle the diuell, and all our enemies, that they cannot hurt vs. Therefore the faithfull doe not in vaine, put their trust in God; but with *Dauid* may say, The Lord is with me I will not feare what man can doe to me. *Psal.* 56.4.

Maker of heauen and earth. *Act.* 4.24.

Although I should walke in the valley of the shadow of death, I will feare no ill, because thou art with me. *Psal.* 23.4.

Theoph. But oftentimes it falleth out, that the faithfull are most cruelly handled by their enemies.

Mat. That neuer commeth to passe, vnlesse God will it: without whom, not one haire can be pluckt from vs. *Mat* 10.30.

Whereby it is, that he who loueth vs, (for he is our father, and is omnipotent) doth not suffer them to doe it, but for our great good.

Theoph. Were it not more fit, if we said (according to the common receiued opinion) that this commeth to passe onely by Gods sufferance, and not by his will?

Mat. No man can separate the sufferance of God from his will but he doth manifest iniury to God, and taketh from vs a great parte of our comfort.

Theoph. Why so?

Mat. Because, thereby, God should be made idle, and all occasion of putting our trust in him should be taken away. And indeed the state of the faithfull were most miserable, if they lay open to the assaults of raging Satan, and to the bloody lust of the vngodly. But the holy Scriptures teach vs far otherwise; that the diuell could doe nothing to *Iob*, before he had obtained leaue of God: also that he could not enter into the swine, but when Christ bad him: and that the wicked be in the hand of the Lord: that *Sennacherib*, the enemy of Gods people, was the rod of Gods wrath, and the staffe of his hand.

Iob. 1.12.
Mat. 8.31.
Psal. 17.14.
Isay 10.5.

Theo. But how can it be, that euill should be committed by the will and appointment of God, and yet he allow it not? Is not this altogether vnworthy of God? Moreouer, if that were true, the wicked were not to be blamed, seeing that when they doe euill, they execute the will of God.

Mat. Although euill cannot be committed, without the will and appointment of God: yet he neither willeth nor alloweth it, so far foorth as it is euill, but rather abhorreth it as cleane contrary to this nature: But the good which by his maruellous wisedome he bringeth out of those euils, he both willeth and alloweth. Which may be seene in the very death of Christ: whom *Peter* affirmeth to haue beene deliuered by the determinate counsell & foreknowledge of God; (out of the which he brought the saluation of the world) although he neither allowed the treason of *Iudas*, nor the wicked enuy of the Iewes.

Psal. 5.5.
Act. 2.23.

From hence it is, that albeit the wicked doe the will of God, yet are they no whit the lesse guilty before him. For they haue no purpose to doe it.

Theoph.

Theoph. Therefore, vnleſſe I be deceiued, the wicked doe not the will of God: but God doth his will by the wicked.

Mat. Thou iudgeſt rightly. For the purpoſe of the wicked, in doing the will of God, is far vnlike the purpoſe of God himſelfe. Which *Iſaiah* himſelfe doth plainely note, ſpeaking of *Sennacherib*. For, after he had affirmed, that he was the rod of Gods wrath, & the ſtaffe of his hand, whom he ſent to a diſſembling nation, whom alſo he would command to robbe, and take the ſpoile of the people whom the Lord was angry with, ſtraight way he addeth, But he thinketh not ſo, neither will his heart eſteeme it ſo. For he imagineth to root out, and to cut off not a few nations. *Iſay* 10.7.

Theoph. God therefore is a maruellous workman, who can vſe any inſtrument to the performing of his worke.

Mat. Yea indeed: he vſeth both good and euill, to his glory; but in far vnlike reſpects. For, he guideth the affections of the former, namely of the Angels and of the faithfull, by his holy ſpirit: ſo as the worke, which he doth by them, is altogether good. But the other, that is to ſay the diuell and the wicked, are egged forward by their owne malice, and ſo they doe altogether varie from God; who neuertheleſſe, by his wonderfull wiſedome, doth ſo gouern their actions, that in the end they fall out to his glory.

Theoph. This doctrine agreeth excellently with that which I haue heard of thee more then once, namely, that the ſinnes of the wicked be from themſelues: but, while as ſinning they doe this or that thing, that is of God.

Mat. Thou gathereſt well. For, ſo doth God exerciſe his iudgements. For, he puniſheth ſin with another ſinne; and, for the moſt part, with a ſinne of the ſame kinde: as murther with murther, theft with theft, according to the vnchangeable ſentence pronounced by himſelfe; Whoſoeuer ſheddeth mans blood, by man ſhall his blood be ſhed. *Gen.9.6.* Woe to thee that ſpoileſt: when thou haſt made an end of ſpoyling, thou ſhalt be ſpoiled. *Iſay* 33.1.

Theoph. But, oftentimes it falleth out that the wicked proſper, ſo as they be free from all aduerſity, yea from deſerued puniſhments; and the godly euery where be preſſed downe with afflictions.

Mat. God puniſheth ſome ſins in this world; that both

his prouidence and iuſtice may appeare: for elſe he might ſeeme not to care what men did. And, againe, he leaueth many things vnpuniſhed; that we may vnderſtand, there is another life after this, wherein he will moſt ſeuerely reuenge all the ſinnes of men, yea, with the grieuouſneſſe of their puniſhment equall the long patience wherewith he endured them, and whereby through innumerable benefites he allured them to repentance.

But concerning the afflictions of the godly, when God ſendeth them, he hath regard both to his owne glory, and to our ſaluation. For according to the ſaying of the Apoſtle, All things worke together for the beſt, to them that loue God. I omit, that it may be there are many hypocrites among the faithful, whoſe ſins God doth worthily puniſh.

Rom. 8. 28.

The profit gotten by afflictions.

Theoph. But, what profit may the faithfull reape by their afflictions?

Mat. What profit? Not one kinde; but many: which, for the helpe of memorie, I will bring into ſix heads or chiefe points.

Theoph. Declare the firſt.

1. Humility.

Mat. By them, God bringeth vs to humilitie: while, by our own experience, he prooueth, that whatſoeuer goodly matter we wondered at in our ſelues, is nothing. From hence was that ſpeech of *Dauid*; With rebukes thou chaſtiſeſt man for iniquity, and makeſt his beauty to conſume as a moth: ſurely euery man is vanity.

Pſal. 39. 11.

Theoph. What is the cauſe, that God doth ſo humble vs?

Mat. 1. Firſt, that all glory and praiſe may be giuen vnto him alone.

2. Secondly, that we may put away that vaine confidence, which naturally ſticketh within vs; and ſo flie to him alone, and put our truſt in him.

1. *Pet.* 5. 5. 3. Laſt of all, that we may be the better prepared to receiue his gifts: which he giueth not but to the humble.

Theoph. Come now to the ſecond head.

2. Repentance.

Mat. By afflictions, God calleth vs to true repentance. For when he correcteth our ſins, he doth it to make vs vnderſtand, how much he deteſteth ſin; (wherein we do not a little flatter our ſelues) that ſo alſo we might deteſt it.

And withall he tameth the rebellion of our fleſh, (as huſbandmen

Husbandmen are wont to tame their vnbroken or stubborne cattell, with the plough) & daily more and more teacheth vs obedience. From hence it is that *Dauid* saith; It is good for me that I was afflicted, that I may learne thy statutes. *Psa.*119.71.

Theoph. This bringeth that to my remembrance, which before this time I haue heard of thee; namely, that God by afflictions doth correct our vices, that he may allure vs vnto vertue.

Mat. Thou saiest well. For euen as iron, if it be not occupied, is eaten with rust; and the earth, vnlesse it be tilled, bringeth foorth nothing but briers and brambles: So also the godly, if they be not exercised with diuers afflictions, doe as it were fall asleepe in their pleasures, and become dull and slow to Gods seruice; so as, in steed of fruits beseeming repentance, they bring foorth nothing but vanitie and folly. Therfore the Apostle saith to the Hebrewes; Euery affliction for the present time seemeth not ioyous, but grieuous: but, afterwards, it yeeldeth the quiet fruit of righteousnesse, to them that are thereby exercised. *Heb.* 12.11.

Theo. It is now time that we proceed to the third head.

Mat. By afflictions God worketh this in vs, that wee learne to pitie such as be in distresse. For no man hath compassion; or suffereth with another, who himselfe hath not suffered before. By this argument, the Apostle to the Hebrewes prooueth, that Christ will haue compassion vpon our afflictions, and that he will be our aduocate with his father. These be his words; We haue not a high Priest which cannot be touched with the feeling of our infirmities: but such a one, as was in all things tempted in like sort; yet without sinne. *Heb.*4.15. 3. Pitying of others.

Theop. Goe forward: declare vnto me the fourth head.

Mat. By afflictions, the Lord shaketh off our drousines, and doth stirre vs vp to earnest praier: Insomuch as not without good cause, afflictions be called the schoole of the holy Ghost, where we are taught to pray aright. The Lord also commandeth vs to pray in the time of trouble; and promiseth that we shall be heard. Call vpon me in the time of thy trouble, and I will deliuer thee, and thou shalt glorifie me. Which all the faithfull doe often proue true in their owne experience. For, as the same Prophet saith; *Psal.* 50.15. 4. Prayer.

*Pſal.*34.19. The Lord is neere thoſe that be broken in heart, and will ſaue the contrite in ſpirit.

Theoph. This is a moſt excellent vſe of afflictions. Now declare the fift.

5. Triall of our faith.

Mat. By them the Lord maketh our faith euident, that we may be aſſured of it, and ſtrengthned in it. For, *Peter* ſaith; that, it is tried no otherwiſe, then gold is tried in a

1. *Pet.*1.17. fornace of fire: which is a moſt fit ſimilitude. For as fire is to the baſer things, which either conſumeth them (as, wood and ſtraw) or elſe hardneth them (as it doth clay); but precious things (ſuch as be gold and ſiluer) it melteth and clenſeth: ſo there be diuers effects of afflictions according to the varietie of the perſons to whom they be ſent. For, they doe either conſume the wicked through impatience, or elſe they harden them through deſpaire.

1. On the other ſide, they ſoften the hearts of the godly, to make them call vpon God.

2. They cleanſe their hearts: for as much as by afflictions, our concupiſcence is mortified.

3. Finally, they try our faith. For, while the Lord doth temper the bitternes of them with his loue and gentlenes, he cauſeth vs to take them patiently, and to faſhion our ſelues to his moſt holy will: and, by this means, our faith is manifeſted. Heereupō *Iames* calleth afflictions, by the name of temptation or triall; Bleſſed is the man, which endu-

*Iam.*1.12. reth temptation. For when he hath beene tried, he ſhall receiue the crowne of life. Whereunto alſo that is to be re-

*Rom.*5.3. ferred, which is ſpoken of *Paul*; that affliction bringeth foorth patience, patience experience, & experience hope. For, this the Apoſtle meaneth; that God, by the comfort which he bringeth vs in afflictions, proueth to vs by experience the truth of his promiſes: wherethrough, from thenceforth we are confirmed in the hope of eternall life.

Theoph. Indeed, the former foure vſes of afflictions are moſt excellent; and this fift is nothing inferiour: haſten therefore vnto the laſt.

6. The renouncing of the world, & deſire of eternall life.

Mat. By afflictions, God will call our minds away from theſe earthly things; that we may earneſtly deſire the life to come. For, the Iſraelites, if they had not beene ill intreated both in Ægypt and in the wilderneſſe, would neuer haue

ue throughly thought vpon going to the land of Cana-
n; which was a figure of the heauenly inheritance. Ther-
re God doth as a carefull nurse; who, when she should
eane the childe, laieth some bitter thing vpon the teat,
o cause the childe to hate and abhorre it.

Thou hast now shewed how many waies afflictions be
eccssarie for vs. Thou seest therfore that we are not with-
ut cause warned by the Apostle, to beare them patiently,
sent from God our Father, when he saith; My sonne, *Heb.* 12.5.
espise not the chastening of the Lord: neither faint when 6.7.8.
ou art corrected of him. For, whom the Lord loueth he
astiseth, and scourgeth euery sonne whom he receiueth.
yee endure chastening, God offereth himselfe to you as
sonnes. (For what sonne is there whom the Father
asteneth not?) But if yee be without chastening, where-
they all be partakers, verily yee are bastards, and not
nnes. Afterward he addeth, We had the fathers of our
odies chastisers of vs, and we did them reuerence: should
e not much more be in subiection to the father of spirits
at we may liue? For they, indeed, for a few daies cha-
sed vs, after their owne pleasure: but he, for our profit;
at we might be partakers of his holinesse.

Theo. There is no cause, then, why the faithfull should
this world looke for prosperity onely.

Mat. True: vnlesse they will deceiue themselues. For, For the godly to be without afflictions it is impossible.
herwise, it were necessarie, that

1. The diuell should be without enuy,
2. The world without malice,
3. And we our selues without sinne.

But, the diuell will alwaies burne in enuie against the
ithfull; the world, with malice and madde hatred; and
ur sinnes will minister sufficient matter to God (who, ne-
rtheless, euen therein hath care of our saluation) to giue
e raines to those our enemies, to molest and trouble vs.
Wherefore (according to the saying of the Apostle) let all *2 Tim.* 3.12
ch, as desire to liue godly in Christ Iesus, make account
at they shall suffer persecutions. Adde heereunto, that,
osperity is not awaies profitable for vs: nay, oftentimes
hurteth vs.

Theop. Why so?

Mat.

Hurt growing of prosperity.

Mat. Because many times it hindreth our saluation. For it bringeth foorth fruits altogether contrary to those which we reckened vp euen now.

2. Pride.

1. For, it maketh vs proud and insolent; and keepeth vs from the knowledge of our sinnes.

2. It stirreth vs vp to serue our owne wicked lusts: and it is to them as nourishment or fuell, wherewith they are more and more set on fire.

3. It maketh vs negligent in praier; and, as it were, quencheth in vs the desire to pray.

4. It prouoketh vs to impatience, and wrath; and maketh vs void of the affection of mercy.

5. Finally, it maketh vs drunken with the loue of our selues and of the world; and draweth vs away from meditation on the heauenly life. Therefore, not without cause the Scripture testifieth, that through many afflictions we must enter into the kingdome of God. And these are, in many places of the Bible, called strikings; to the end we might vnderstand them to be, as it were, certaine spirituall medicines, which are diuersly ministred to diuers persons, (by God himselfe, the best spirituall Physition) according to the qualitie of our sickneſſe, and necessitie. Notwithstanding, he dealeth alwaies so gently with vs, that he suffereth vs not to be tempted aboue that we are able to beare. For, while he chastiseth vs with the one hand, he lifteth vs vp with the other, and causeth the issue of the affliction to be alwaies happie: and thus he maketh proofe, to vs, of his bountie, and kindneſſe in aduersitie, aswell as in prosperitie. For sometimes he tempereth them both together, or else sendeth them by turnes; lest we should be too much either puffed vp with prosperitie, or throwne downe with aduersitie. Hereupon, the Prophet saith; Weeping may abide in the euening; but ioy commeth in the morning. Yea rather, he vseth this variety and change, that we may so much the more ackno vledge what the sweetneſſe of prosperitie is, and be therefore more earnestly bent to yeeld him thanks. For, as it is in the prouerbe, *He is vnworthy of the sweete, that neuer tasted the sower.*

Act. 14. 22.

1. *Cor.* 10. 13

Psal. 30. 5.

Theoph. Hitherto thou hast declared certaine verie excellent chiefe points concerning afflictions: which if the

be earnestly fixed in our mindes, they will bring no small comfort, nor a little stirre vs vp to patience. Now these, vnlesse I be deceiued, are

Six speciall points, for consolation in aduersity.

1. First, that afflictions come not to vs, but by the will of God.
2. That they be sent to vs from God, to our good.
3. That God will assist vs to the patient bearing of them.
4. That God promiseth vs a blessed issue, yea at length full deliuerance.
5. Finally, that, by meanes of them, prosperity is made, after a sort, more pleasant and delectable.

6. *Mat.* Thou passest ouer the chiefe point; namely, that fatherly loue of God which he putteth in practise euen then when he doth chasten vs. For he alwayes dealeth mercifully and graciously with vs, in the very afflictions. Which thing *Dauid* witnesseth, in these words; The Lord is mercifull and gentle, slow in wrath, and abundant in kindnesse. He is not woont to chide alwaies: neither will he keepe his wrath for euermore. He hath not deale with vs according to our sinnes: neither hath he rewarded vs, according to our iniquities. For according to the height of the heauens aboue the earth, so exceeding is his kindnesse towards them that feare him. As farre as the East is from the West, so farre hath he remooued our sins from vs. As a father hath compassion on his children: so hath the Lord compassion on them that feare him. For, he knoweth whereof we be made: he remembreth that we are but dust. *Psal.* 103. 8. 9. &c.

Theoph. Why callest thou this the chiefest point?

Mat. Because, vnlesse we fix our eies vpon that loue of God in our afflictions, all other comfort will be to no purpose. Contrariwise, if this go before, and they (which thou erewhile recitedst) doe follow, either I am greatly deceiued, or there is no affliction so hard which a faithfull man may not be able to ouercome; especially if it be to be suffered for the testimony of the truth of the Gospell.

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Theoph. Why so?

Mat. There may fiue causes be alleaged, beside those which thou hast heard already.

Theoph.

Theoph. My heart longeth to heare them.

Afflictions for righteousneſſe.

Mat. The firſt is this; that, by afflictions for righteouſneſſe ſake, the Lord vouchſafeth vs the honour to be Martyrs, that is to ſay, witneſſes of his truth. And ſo he turneth the puniſhment ioyned with ſhame, which we haue

1.*Pet.*3.17. deſerued, into moſt glorious afflictions. Whereupon, *Peter* ſpeaking of them, ſaid; that, it is better, if ſo the will of God be, that doing well we ſhould be puniſhed, then doing euill.

2. The other is, that by them we are made like, not onely to the holy Patriarkes, Prophets, Apoſtles, and other Martyrs, which liued before our times: but alſo to Chriſt himſelfe, who hath ſet himſelfe before vs as a patterne of them, to be imitated; with whom (ſaith the Apoſtle) we ſhall not otherwiſe be glorified, except we ſuffer

*Rom.*8.17. 2.*Tim.*2.12 with him.

3 The third is, becauſe the glory of God, which ought to be far dearer to vs then our owne life, is this way not a little furthered. For, it oftentimes commeth to paſſe, that the very enemies of the Chriſtian truth be called to the knowledge of Chriſt, and the weake confirmed in it by

Tertul.in apol. aduerſ. gent. our conſtancy and open confeſſion of Gods name. Therefore it was well ſaid of one of the ancient fathers, that, The bloud of the Martyrs is the ſeed of the Church.

4 The fourth is, that while we be made partakers of

1.*Pet.*4.14: Chriſts ſufferings, the ſpirit of God reſteth vpon vs, where-

2.*Cor.*1.5. with we are maruellouſly comforted. For as the ſufferings of Chriſt abound in vs: ſo our comfort aboundeth, through Chriſt.

5 The fift is, becauſe our reward is great in heauen, as Chriſt himſelfe witneſſeth. Yea, rather he willeth vs to re-

*Mat.*5.12. ioyce, and to leape for ioy, in the middeſt of afflictions.

*Luk.*6.23. *Paul* alſo ſaith the ſame, in theſe words; The momentany lightneſſe of our affliction procureth vs a far more excellent and an eternall weight of glory: while we looke not on things which are ſeen, but on things which are not

2.*Cor.*4.17. ſeene. For, the things, which are ſeene, are temporall: but the things which are not ſeene, are eternall. Therefore we haue no occaſion of heauineſſe giuen vs, by ſuffering in this ſort: nay rather we ought to take matter of exceeding

comfort

omfort and ioy, as of the greatest good which is wont to e giuen of God, and as of a speciall gift which he giueth ot but to his elect and most dearely beloued children. or *Paul* teacheth, that it is giuen vs not only to beleeue n Christ, but also to suffer for him. In another place also he same Apostle saith of himselfe; God forbid that I ould boast in any thing, saue in the Crosse of our Lord esus Christ: whereby the world is crucified to me, and I o the world. *Phil.1.29.* *Gal.6.14.*

The second part of the Apostles Creed: which is, of faith in Christ.

Theoph. We haue spoken largely enough of the first part f the Creed: the matter therefore requireth that we come o the second, which is concerning the Sonne, of whom hou saidst we were redeemed, and that he did continual- y make intercession for vs.

I doe therefore demand of thee, in which articles that edemption and intercession is contained?

Mat. Indeed redemption hath cheifly the foundation in he article of the death and passion of Christ, which is as it were the price of our redemption: For by it, ioyning ther- o the resurrection, we were deliuered from the Tyranny f the Diuell, and brought into the liberty of Gods chil- ren, which Christ himselfe witnesseth in these words, The sonne of man is come into this world to giue his life price of redemption for many. *Mat.20.28* The foundation of our redemption.

Concerning his intercession: it is ioyned by *Paul* with he article of sitting at the right hand of God, as a part hereof. These be his words, What is he that shall con- demne? It is Christ which is dead, yea rather which is rai- ed vp from the dead, who also is at the right hand of God, nd maketh intercession for vs. For because the sitting at he right hand of the Father is referred to dignity, where- nto he is aduanced with the Father, by a similitude taken rom Kings, which are wont to place those at their right and, that be most welcome and acceptable to them, and whom they desire to haue most honoured; therefore doth he ioyne his intercession with it, to the end we might know, that Christ bestoweth the great authority he hath with *Rom.8.34.*

with his Father in this, that by the benefit of his death, he might become mercifull vnto vs.

Why there be in the Creed more articles of Christ then these three.

Theoph. Forasmuch as in these three articles of the death, resurrection, and the sitting of Christ at the right hand of the Father, the chiefe points of our saluation be cõtained, why were the other articles put into the Creed, especially seeing it is a summe, and as it were an epitome or abridgement of the things which are to be beleeued to our comfort and saluation?

Mat. It was that our faith might be the better defenced, against the temptation of the diuell and the flesh.

Theoph. I do desire to haue these things declared by thee more at large, and to be instructed to what temptation, each article of the faith is opposed or set against, that if at any time need shall be, I may make my vse of them.

The vse of the articles of the faith against three sundry temptations.

Mat. The things which haue beene spoken by me in the former chapter, of the person and office of Christ, there is no cause in this place to repeat. This onely I will shew, that each article is placed in most exquisite order, to the end we might acknowledge in Christ, remedies against euery kinde of spirituall sicknesses, and against all the punishments which we haue deserued. As first of all, we indeed be conceiued in sinne, by meanes whereof it is that we are the children of wrath. The remedy against this euill, is that, which in the first place we beleeue of Christ, namely, that he was conceiued by the holy Ghost, that we may know our conception to be sanctified in Christ, so as now euen from our first beginning, we are by him consecrated to God the Father.

Psal. 51.7.
Ephes. 2.3.
Conceiued by the holy Ghost.
Mat. 1.20.

Theoph. Why was it necessary, that for these things Christ should be conceiued by the holy Ghost?

Mat. Because the naturall order of humane generation is defiled and corrupted; so as it was altogether necessary that the holy ghost should haue the worke in that conception, to purge and cleanse the substance of the virgin of whom he was conceiued, and that thus he might be pure and free from the blot of originall sinne, wherewith if he had beene defiled, he himselfe should haue needed a redeemer and mediator, so farre should he haue beene from redeeming vs, and from being able to reconcile vs to God

the

he Father. Adde hereunto, that there can be no ioyning f the Godhead with that that is vncleane.

Theo. Wherefore, hauing mentioned this conception, is by and by added, that he was borne of the virgin *Mary*? Borne of the virgine Mary.

Mat. It was to teach vs, that he did not onely take our nature, as one which was made of a woman, as *Paul* speaketh: but also that we might know him to be that very redeemer and Messias promised to the fathers, forasmuch as he was borne of a virgine descending from *Adam* to *Dauid* according to the Prophesies of the Prophets, and that in the time and place by them appointed. *Mat.*1.16. *Gal.*4.4.

Theoph. Why was it necessary that his mother should be a virgine?

Mat. That both in his conception and natiuitie, the worke of God might the more plainly appeare, and that there might be nothing wherby to darken it neuer so litle.

Theop. Declare the other Articles.

Mat. Because after our conception and birth, for the innumerable sins by vs daily committed, we had deserued to suffer euen in this life all maner of reproches and contumelies, and besides in time to come heereafter, most grieuous torments both in soule and body, it is expresly mentioned, that Christ suffered all those things for vs, when it is said, he suffered vnder Pontius Pilate: for vnder him, or vs, in our stead, he was bound, railed vpon, beaten and crowned with thornes. Moreouer, we had deserued most cruell death with reproch and shame: this also Christ suffered for vs. For he was crucified betweene two theeues, which kinde of death was accursed of God himselfe, for it was appointed for euill doers and wicked men. But by dying he ouercame death, so as death is now to vs, not deadly, but making aliue. Moreouer, the Iudge is named, vnder whom he suffered, not so much to prooue the certaintie of the story, as to teach vs that Christ, notwithstanding he were most iust & innocent, was for vs condemned before an earthly Iudge, as a guiltie person, that by his most vniust condemnation, we should haue full absolution and discharge before the iudgement seat of God. Suffered vnder Pontius Pilate. Crucified. *Mat.*27.35 Dead. *Mat.*27.50

Theoph. I desire to haue that more largely declared by thee, which I heard euen now of the death of Iesus Christ; namely

namely that by dying he ouercame death, ſo as it is no now deadly vnto vs, but making aliue.

How Chriſt brought death to death.

Mat. That thou maiſt vnderſtand theſe things rightly it is to be knowen, that death when it would haue ſwallowed vp Chriſt, in whom is the fountaine of life, was ſelfe ſwallowed vp of him, ſo as he became deadly t

Hoſ. 13.14. death, according to the Prophecy of *Hoſea*; O death I wi be thy death. Seeing therfore by the death of Chriſt, deat is ſwallowed vp in victory, now the faithfull are deliuere from the tyrannie of it. There is no cauſe then why we ſhould feare it; nay rather let vs be bold to prouoke, an

1. *Cor.* 15. 54. as it were to challenge death with the apoſtle, crying out O death where is thy victorie?

Theoph. But it doth ſtill daily exerciſe his tyrannie vpo the faithfull, for it killeth them.

Death deliuereth the faithfull from innumerable deaths.

Mat. Nay rather cleane contrariwiſe: for while it ſeemeth to kill them, it deliuereth them from a thouſan deaths, that is to ſay, from the innumerable troubles o this world, to the end they may liue moſt bleſſedly in th heauens.

Theoph. Let vs goe forward to the reſt.

Mat. Wee had deſerued, that our bodies after death ſhould be thruſt into the graue, which is deaths priſon and that our ſoules ſhould be caſt downe into hell, to b tormented with euerlaſting paines.

Chriſt, that he might remedy both the euils, would hau his bodie buried, that ſo he might purſue death it ſelfe b ing readie to die, into his owne hold, that is to ſay, into th graue: whoſe nature therefore he changed ſo as it is n more to vs the gaole of death, but a place appointed o God, wherein our bodies are kept againſt the day of th glorious reſurrection.

Act. 7 60. 1. *Theſ.* 4. 13. For this cauſe the Scripture affirmeth, that the faithfu departed, are not dead but aſleepe. Whereupon it cam to paſſe, that the fathers of the primitiue Church name thoſe places wherein the bodies of the faithfull were bur ed κοιμητέρια, that is to ſay, ſleeping places.

He deſcended into hell. Moreouer, Chriſt would tarry in the graue ſome daie that ſo it might certainly appeare, that he was dead indee But then he deſcended into hell for vs, when he indure

thoſ

those most extreame torments & sorrows, euen the wrath of God, which he had deserued. Now those were the euerlasting punishments, which we should haue suffered. *Mat.26.38.*

Vpon the feeling of these sorrowes, he sweat bloud in the garden, & not feare of bodily death: for otherwise he should haue beene the most fearefull of all other men.

Moreouer, these sorrowes caused that in the very agony he cried out; my God, my God, why hast thou forsaken me? Yet not that God euer forsooke him, but because he was in our stead, and offered himselfe to his Father as a saile for vs, it was necessary that is diuinity should be hidden for a time, vntill the humanity had suffered all the things, which both here and in the world to come we had deserued. Howbeit the punishment which in respect of vs was eternall and endlesse, in Christ was made temporary and hauing end, because he himselfe is eternall and infinite, and therefore he put an end to those euerlasting punishments, whereunto we are accursed. *Luk.22.44.* *Mat.27.46.*

Theoph. But this article of Christs descending into hell is placed in the Creed after his buriall: wherefore it seemeth, that it cannot be referred vnto those paines which he suffered before death: for the order it selfe is against it. Moreouer, this selfe same thing seemeth to be contained in another article, euen in that *he suffered vnder Pontius Pilate:* in which words, not those paines onely are to be vnderstood, which he suffered in his body, but those also which he suffered in his soule.

Mat. This article of Christs descending into Hell, cannot otherwise be expounded, but as it hath beene expounded of me. For if it be referred to his buriall, as some would haue it, bringing for the confirmation of their opinion those places of scripture, wherein the graue it selfe is called by the name of Hell; it shall be nothing else, but a repetition of that which is far more plainely set out in the former article: which indeed doth not agree to so short a summary as the Creed is. Much lesse is this article to be vnderstood of Christs soule going downe into the place of the damned. For Christ said to the theefe, This day shalt thou be with me in paradise. Moreouer, there was no such thing further required, for as much as all things were *Luk.23.43.*

finished vpon the Crosse: for hee said a little before his
Ioh. 19. 30. death, It is finished. Concerning the order or method, it hath beene before declared by vs, that they which wrote this Creed looked vnto this, that in ech article they might set before vs, the seuerall remedies, which be ministred vnto vs by Christ, against all kinds of temptations and spirituall diseases. Therefore they would not onely expresse the paines which he suffered in his body, but also the fearefull torments which hee suffered in his soule, and which vnto vs are most terrible, for these we haue deserued to endure for euer in Hell it selfe: the temptations whereof farre exceed that which ariseth of the afflictions of this life, yea and bodily death. Wherefore hauing comprehended all these paines generally in this article, He suffered vnder Pontius Pilate; afterward they would handle them particularly. And first of all, those which he suffered in body, in these words; Hee was crucified, dead, and buried: for they purposely ioyned his buriall, that as it were in one row, they might comprehend all things, which appertaine to the abasing of his body. Which being declared, they added those horrible torments, which he suffered in his soule, in these words; He descended into Hell. Which they did, to the end we may vnderstand, that Christ when he had suffered all the things, which we should haue suffered in Hell, did as much, as if by a locall descending, he had descended into Hell it selfe; and that therefore we are free from it.

The order of the articles which respect Christ.

Theoph. Now do I very well allow the exposition of this article which you haue deliuered, as that which bringeth vs no small comfort. Yea I doe very well like the order of it selfe. For it is easier to apply the sufferings of Christ to our selues, when they are reckoned vp in that order wherein we should haue suffered them, than in any other.

Mat. Thou iudgest rightly: for the temptation of the second death, that is to say, of the punishments which abide for vs in hell, is wont to come into our minds after the temptation of the first death.

The third day he rose againe.

Theoph. Declare vnto me the other articles.

Mat. The resurrection followeth, by the which Christ ouercame death, hell, sinne, yea the diuell himselfe, and triumphing

triumphing ouer them, and leading them captiues, he ascended into heauen, whither he is gone vp with the greatest glory, not so much for himselfe, as thereby to open a way for vs, and to take possession of it in our name, vntill our soules come to possesse it after death, and body and soule together after the resurrection. But because so long as we heere liue, euen after we are by faith made partakers of Christs gifts, we fall into many sinnes, which are wont to trouble our consciences, and to weaken our faith, it is by and by added, that he sitteth at the right hand of the Father, to the end we might know, and be assured of that intercession which hath before beene mentioned. And so we might vnderstand, that after he had once suffered death vpon the Crosse for our sinnes, he doth continually offer the merite heereof vnto his father for vs, and therefore causeth the father himselfe to be fauorable vnto vs. Which thing *Paul* sheweth in these words, Christ is at the right hand of the Father, and maketh request for vs.

Luk. 24. 17. *Ephes.* 4. 8. He ascended into heauen, *Act.* 1. 9.

And sitteth at the right hand of God the Father Almighty. *Col.* 3. 1.

Rom. 8. 34.

More, he vseth that great authority whereunto he is aduanced, to the gouernment and help of his church against all the hurts that might come vpon it, and to the accomplishment of our saluation. Finally, because (such is the weakenesse of our faith) some feare of condemnation in that last day may assaile our minds, wherin the Lord wil render to euery one according to his works: therefore that this temptation may be met with, it is said further, that Christ which is our intercessor, shal also be our Iudge. And this is the meaning of that article, wherin we beleeue that he shall come to iudge quick and dead, euen that we might be without all feare of condemnation; and contrariwise, certainely know, that by the sentence of the Iudge himselfe, we shall obtaine saluation.

Mat. 16. 27

From thence he shall come to iudge quicke and dead.

Theoph. Who are those quicke and dead, who thou saiest shall be iudged of Christ?

Mat. The quicke are they which at that day shall be aliue, who also as *Paul* saith, shalbe changed in the twinkling of an eye: and the dead are they, whom death before shall haue taken out of the company of the liuing.

1. *Cor.* 15. 52

Theoph. But is it necessary, that the dead should rise againe in that day, of whom iudgement was giuen before,

whether they be good or euill?

Mat. These things shall not let their appearing at that day; and that for two causes:

1. The first, because that first iudgement pertaineth onely to the soule: but the latter to the whole man.

2. The other is, that that particular iudgement may be proclaimed before all men, and so there may bee a more manifest declaration of God his righteousnesse. Therefore the Scripture affirmeth, that in that day both good and bad shall be iudged by Christ according to their works: which without doubt shall be brought to light, as it were manifest testimonies either of the faith, or the vnbeleefe, lying hid in the hart, although faith it selfe, or vnbeleefe in those that come to yeeres, be speciall causes either of the saluation or damnation of men, as it is declared by the Iudge himselfe; He that beleeueth in me, is not condemned: but he which beleeueth not, is condemned already, because he hath not beleeued in the name of the onely begotten Sonne of God.

Ioh. 3.18. & 5.24.

Why Christs death is mentioned oftner in the Scriptures then the other things he did for vs. *Rom.* 5.10. *Rom.* 4.25. 1. *Cor.* 15. 14.

Theoph. I do now at length acknowledge all the articles which appertaine to the faith of Christ, to be indeed profitable, yea necessarie to the establishment of our faith. I would notwithstanding know, why in the Scriptures his death onely is for the most part spoken of, as in that place of *Paul*: We are reconciled by the death of his Sonne.

Mat. By such kind of speeches, the scriptures, desirous of breuity & shortnes, for the chiefe part nameth the whole. Neuertheless, sometimes his resurrection also is ioyned; because in it Christ ouercame death: whereupon it is, that the force of Christs death hangeth vpon his resurrection. For if Christ be not raised vp (saith *Paul*) our faith is vaine. This also is to be noted by the way, that the death of Christ is not seldome vnderstood by his bloud, because that powring out of his bloud, amongst other things which he suffered for vs, is very excellent and notable.

Theoph. Bring foorth some testimonies for it.

Mat. They are to be found euery where in the holy writings. Peace being made by the bloud of Christ, by him he hath reconciled all things to himselfe: as well those that be in earth as those that be in heauen, that is to

Col. 1 20.

say;

say, both those that be in the church already receiued into heauen, as those that be yet in the militant church below.

We were redeemed not with corruptible things, as siluer or gold: but with the pretious bloud, as of a Lambe without spot, and vndefiled, euen of Christ. We are iustified by the blood of Christ. 1. Pet. 1. 19. Rom. 5. 9.

The third part of the Apostles Creed: which is, of faith in the holy Ghost.

Theoph. We haue proceeded farre enough concerning faith in Christ. Now therefore we must come to the third part of the Creed, which is of the holy Ghost, whereunto thou diddest attribute, that it doth sanctifie vs, and ioyne vs with Christ. But there be two things, which I will propound vnto thee to be declared.

1 First, wherein that sanctification standeth.

2 Secondly, in what sense thou saiest, that we are by the holy Ghost ioyned with Christ, forasmuch as euen now thou ascribedst that vnto faith.

Mat. The sanctification which the holy Ghost worketh in vs, standeth heerein, that it amendeth the corruption planted in our minds, and repaireth the decay of our soules, otherwise cast away and vndone by originall sinne.

Theoph. Declare to me the effects of that repairing.

Mat. First of all, it lightneth our mindes, so as we doe acknowledge the true God in Christ, and yeeld him the worship due to his maiestie.

Secondly, it reformeth our harts, working faith in them, which pietie or godlinesse followeth, that is to say, the loue and feare of God, from whence also springeth repentance it selfe. For this faith which lieth hid in the heart, sheweth it selfe, as it were visible to the eies. But the sanctification, whereof we speake, is not seldome called by the name of regeneration.

Theoph. Why is it called also by this name?

Mat. Because, when the holy Ghost by his grace & vertue worketh in vs, stedfastly to beleeue the things which in former times we condemned, and that truly repenting we doe the things which be directly contrary to our former actions: wee doe in very deed seeme to be borne

*Ephe.*4.24. *2. Cor.*5.17. againe, and to be made new men, as *Paul* speaketh. And verily all the parts and qualities of our soule are so reformed, as they may seeme to be altogether changed.

What our regeneration or sanctification is.

Theoph. Therefore this sanctification or regeneration, is nothing else, but the repairing of the image of God, which we lost in *Adam*.

Mat. Thou iudgest rightly: and *Paul* himselfe testifieth this, when he saith, that we haue put on the new man, which is renewed into knowledge, agreeable to the image or likenesse of him that created him. But Christ is he, by whom that likenesse of God is brought from heauen vnto vs, and communicated by spirituall regeneration, euen as *Adam* by carnall generation had made vs partakers of sinne with him. *Col.*3.10.

Theoph. Thou speakest of two generations, very much differing the one from the other, I meane the first which we haue from *Adam*, from that which Christ worketh in vs by his spirit.

1. *Mat.* Verily, by that first generation we are borne vnto sinne; but by this latter we are borne vnto righteousnesse.

2. By the first we are borne children of wrath; by the latter, children of God.

3. By the first we are borne vnto death; by the latter vnto euerlasting life. And for this cause Christ said to *Nicodemus*, Except a man be borne againe, hee cannot see the kingdome of God. *Ioh.*3.3.

Theoph. Hitherto I haue heard what sanctification or regeneration is, namely that it consisteth in the vnderstanding of heauenly things concerning our saluation; and in the reformation of our heart and will, which causeth vs to beleeue in God through Christ, and to obey him. But how is it that the Apostle whom thou citedst speaking of this repairing, maketh mention onely of the vnderstanding, and not of the will? For he saith, that we haue put on the new man, which is renewed into knowledge agreeable to the image of him that created him. *Col.*3.10.

Mat. In that place indeed there is onely mention of knowledge, but vnder the name of knowledge are vnderstood both holinesse of life and reformation. Which also, in another place, are by name spoken by the same Apostle,

Apostle, when he saith, that that new man is put on which is created after God in righteousnesse and true holinesse. Thou seest that in those places, one part is taken for both, because they are at once or together reformed by the holy Ghost, although in diuers maner. For to some he giueth more knowledge than reformation. And contrariwise to some others, more zeale and reformation, than knowledge. *Eph.4.24.*

Theoph. But how is it, that there be many also found, vnto whom there is giuen more then common knowledge of God, and of his truth, whose life notwithstanding is most wicked?

Mat. Indeed I grant this, that God sometimes giueth euen to the vnfaithfull some knowledge of his truth, which also for the most part is coloured with great words, & externall shew. But it is not the right knowledge of the true God, which is alwaies ioyned with his obedience. Neither indeed can any man know him, but he is straightwaies beloued of him: but that loue cannot stand except we do obey his commandements. Therefore *Iohn* saith, By this we know that we know him, if we keepe his commandements. He that saith, I know him, and keepeth not his commandements, is a lier, and the truth is not in him. *1.Ioh.2.3.*

Theoph. But whether of those two is the better, either the knowledge of God, or the obedience of his commandements?

Mat. Indeed knowledge is better than obedience in this, that it begetteth in vs both the loue and obedience of God: but especially for that by it we are transformed as the Apostle speaketh, from glory vnto glory, that is to say, as it were by certaine degrees, as that knowledge getteth increase in vs. Neuertheless, that image or likenesse of God, doth not so expresly shine in vs in knowledge, which for the most part lieth hid in the mind, as it doth in obedience, namely while we liue temperately, iustly, and godly: for those excellent vertues declare vs not to be bastards, but the true children of God. *2. Cor.3.18.* *Tit.2.12.*

Theoph. Why so?

Mat. Because as we are thought their children according to the flesh, whose likenesse we haue concerning the bo-

dy: ſo are we accounted his ſpirituall children, whoſe ſpirituall likeneſſe we ſhew in our works.

Theoph. Thou calleſt the words of Chriſt to my remembrance, wherewith he reproueth the Scribes and Phariſies, boaſting themſelues to be the children of *Abraham*. If you were *Abrahams* children, you would doe the works of *Abraham*. You are of your father the diuell, and the luſts of your father will you fulfill.

Ioh. 8.39. 44.

Mat. Very truely. Hereunto alſo may be referred that ſaying of Chriſt, which he addeth after that he had exhorted vs to holineſſe of life; *That you may be the children of that your father which is in heauen.* But this holineſſe and reformation of life are effects and fruits of repentance, whereof mention was made before by vs, when wee ſpake of ſanctification.

Mat. 5.45.

Of repentance.

Theoph. Let vs therefore now ſpeake ſomewhat of repentance: and firſt what is repentance?

Mat. It is the hatred of ſinne, and an earneſt loue of righteouſneſſe, by the which we are continually ſtirred vp to abhorre our vices, and are mooued to do good works, not for feare of puniſhment, or hope of reward, but for that loue we beare towards God, which worketh in vs, that with a ioyfull heart we are mooued to his obedience and with griefe go aſtray from his commandements. And therein is the promiſe fulfilled made vnto vs of God by his Prophets, namely that he wil take from vs the ſtony heart, in ſtead whereof he will giue vs an heart of fleſh wherein he will engraue his Law, that we may walke in his commandements. Hence it commeth, that the Law of God which in former times was grieuous & hated of vs, is now not onely not grieuous, but moſt acceptable and delightfull, euen as it is written by the Prophets.

Ier. 31.33. *Ezec.* 36.26. *Pſal.* 119. 1.17.47.

Theoph. How many parts of repentance be there?

Mat. Two, Namely, 1. The mortification or killing of the old man, that is to ſay, of the corruption which by reaſon of ſinne ſticketh within vs. 2. And the reſurrection of the new man.

The ſame alſo be the parts of regeneration: for it is neceſſary that the holy Ghoſt doe firſt kill all euils, and euen corruption it ſelfe, before it plant good things in our hearts.

hearts. But that mortification hath it force from the death of Christ, of whom when we are made partakers by faith, he doth not onely blot all our sinnes, but also causeth that we acknowledge them, and being acknowledged, do hate them. Which thing *Paul* teacheth vs in these words: This we know, that our old man is crucified with Christ, that the bodie of sinne might be weakned, that hereafter wee should not serue sinne. *Rom.6.6.*

Moreouer, the rising againe of the new man, which borrowing his force & efficacy frō the resurrection of Christ, worketh strength in vs, by meanes whereof from the heart we applie our selues to the obedience of God, which also the same Apostle plainly teacheth, where he saith: We are buried together with Christ by baptisme into his death, that as Christ is raised vp from the dead, into the glorie of the Father, euen so should we walke in newnesse of life. *Rom.6.4.*

Theoph. Are then these two parts ioyned together by so strict a band, that the former can neuer be seuered from the latter?

Mat. They are indeed: for it is impossible that any man should be partaker of Christs death, but the same also is partaker of the fruite of his resurrection. The Apostle expresly affirmeth it; If we be grafted with Christ to the similitude of his death, euen so shall we be to the similitude of his resurrection. *Rom.6.5.* For this cause so often as the Scripture speaketh of repentance, it doth not onely simply vnderstand some griefe conceiued for our sinnes, but reformation of life, and returning to a better course, which be witnesses of that sorrow lying hid in the heart. Therefore such as brag of repentance, and yet doe not returne; nor giue themselues to amendment of life, are liers, and doe mocke God himselfe.

Theoph. Thou saiest truely: for in our common life, he should be thought to mocke vs, that said he was sory he had done vs wrong, and yet indeed continued in the thing it selfe. I doe rest satisfied in this doctrine of regeneration. But by it, that is not a little confirmed which was before proued by thee in the Chapter of *Man*, namely, that man by his owne nature is the seruant of sinne, which neither vnderstandeth heauenly things that appertaine to his sal-

nation,

uation, neither hath any freedome or power to doe that which is good. For seeing those faculties and powers are giuen vnto vs by the spirit of regeneration, it is without doubt that we lacke them, and therefore that we are altogether vnable of our selues to beleeue, or to doe well.

Of mans free-will.

Mat. Thou gathereſt well. But becauſe this doctrine concerning mans free-will, before this time, being as it is at this day in controuerſie, is notwithſtanding of great force to the eſtabliſhment of the glory of God, and of our owne ſaluation, although it hath before been declared by vs, yet I will not thinke much to ſpeake of it againe, and to confirme it by teſtimonies of the Scripture. And firſt of all, concerning the true knowledge of God and of Ieſus Chriſt, which is the foundation of our ſaluation: Chriſt

*Mat.*11.27. himſelfe ſaith; No man knoweth the Son, but the Father, neither doth any man know the Father but the Son, & he

*Ioh.*6.44. to whom the Son will reueale him. No man can come to me, except the Father that ſent me draw him But concerning the will, and that power whereby we doe obey God

*Phil.*2.13. *Paul* ſaith: It is God which worketh in vs to will, and to performe it. Which alſo is confirmed of Chriſt himſelfe by a moſt fit ſimilitude, in theſe words; As the branch can

*Ioh.*15.4. beare no fruit of it ſelfe, except it abide in the vine, euen ſo neither can you, except you abide in me. He that abideth in me, & in whom I abide, the ſame bringeth much good fruit; for without me you can do nothing. Which thing being ſo, what can man of himſelfe beleeue in the matter of religion, but error & lies? what is he able to do when the queſtion is of worſhipping God, but all maner vice & wickednes? I will adde a place out of *Paul* wherin all this doctrine in one word is plainly ſet downe. You were dead in

*Epheſ.*2.1. ſins and treſpaſſes. He ſaith not, that you were ſicke, ſo as ſome little life was left in you, but you were altogether dead. The ſelfeſame thing alſo he confirmeth afterward

*Epheſ.*2.5.6. when he ſaith, that, in being regenerated by God, we were raiſed vp from the dead. If therefore the vnregenerate man be ſpiritually dead in ſins, it followeth that he hath no more vnderſtanding in things pertaining to eternall ſaluation, than hath a dead man in the things of this life.

Moreouer, if a man vnregenerate be ſpiritually dead in ſinnes,

nnes, he hath no more power to doe a good deed, then a
ead man hath to doe the actions of the bodie. Therefore
uen as our soule giueth life to the body, so also the spirit
God is the life of our soule, being otherwise dead, and
nable to beleeue or doe any thing that is good.

Th. Although I do wholly giue consent to this doctrine,
hich I see hath expresse grounds in the holie Scriptures,
et I will propound vnto thee a certaine obiection, some-
mes put foorth to my selfe; about the answering wherof,
found no small difficultie: namely, that God seemeth to
locke vs, who so often by the Prophets exhorteth vs to
rne vnto him, and to keepe his commandements, if it
ere not in our power, at least in some part, to do this. Fur-
ermore, that exhortations be made in vain, the vse of ad-
onitions is but needlesse, and that reproofes are but ridi-
lous, if it were not in the power of the sinner not to sin.

Mat. They that measure the strength of man by Gods
mmandements, be altogether deceiued. For Christ com-
andeth vs: Thou shalt loue the Lord thy God, with all
y heart, with all thy soule, and with all thy mind. And a-
ine, Be you perfect, as your father which is in heauen is *Mat.* 22. 37.
rfect. But what is he which confesseth not, that he can
uer come to that diuine perfection, nor loue him with
at loue that is due.

Therefore as it is notably written by *Austin*, God com- *In Enchirid.*
andeth the things which we cannot doe, that we might *ad Laurent.*
ow what we ought to aske of him. Which indeed may *de gratia &*
pear euen by this, that euery where by the Prophets, the *lib. arb. c.* 16.
ord commandeth vs to turne vnto him, and to repent vs *Ier.* 31. 18.
our sinnes. But *Ieremy* answereth, Conuert me Lord, & *Eze.* 18. 30.
hall be conuerted: when thou didst correct me, I did re- *Ioel* 2. 2.
nt. For this cause the same *Austin*, which handled this *Confes. l.* 10.
ctrine of free-will most excellently, writeth in another
ace, O Lord giue me that which thou commandest, and
mmand what thou wilt.

Theoph. Indeed this is a solution, or answer to that ob-
tion, not to be despised.

Mat. I doe adde, that it may be gathered out of *Paul*,
at exhortations to holinesse of life, haue not their foun-
don vpon our naturall powers, but vpon the promise of
God,

God, wherein he promiseth to be with vs, not to helpe o Freewill in part, but wholly and altogether himselfe alo to make it good in vs.

1. *Thes.* 5. 23. 24. *Theoph.* Bring some places out of *Paul*, for the conf mation of this doctrine.

Mat. Writing to the Thessalonians, when he hath a monished them to liue blamelesly, iustly, and soberly, loue and in patience, he praieth to sanctifie them, to t end they might be able to performe those things: and length saith; Faithfull is he that hath called you, whi will also doe it. In another place also, after he had exho Phil. 2. 12. 13. ted the Philippians, to worke out their owne saluati with feare and trembling, presently he addeth: For it God which worketh in you both the will and the dee euen of his good pleasure.

Theoph. What vse is there of exhortations, admonition and reprehensions to the vnbelecuers?

Mat. They shall be a witnesse against them, when th come to the iudgement seat of God: For they shall t more be conuinced of rebellion against God, and of t hardening of their owne hearts.

Theoph. I am now well furnished against those, th shall hereafter set vpon me with that obiection.

Ioh. 7. 18. To conclude, it seemeth to me, that this doctrine m fitly be referred to that, which sometimes I haue heard thee; namely, that all the sinnes of men be of themselue and not of God; but that their good works, if they doe ny, be not of themselues, but of God.

Mat. True. neither is there any cause, why we shou feare to receiue this for true doctrine, forasmuch as it te deth both to the glorie of God, and the throwing dow of our selues, which is a most certaine marke, whereby w may discerne or know true doctrine from false, accordi to the rule of Christ.

In what sense the holy Ghost is said to be author of our vnion with Christ.

Theoph. Now we are to goe forward to the rest. W haue at large handled the first effect of the holy Ghost, l vs therefore come to the other. How makest thou the h ly Ghost the author of our vnion, or being made one wi Christ, which in the beginning of this Chapter, thou di dest attribute vnto faith?

Mat. When I did attribute or giue it to faith, I did it cording to the vſe of the ſcripture: but this I meant, that ith is the inſtrument, and as it were a ſpirituall hand, by he which we doe receiue Chriſt with all his gifts. In the eane time, this is to be vnderſtood, that the holy Ghoſt author of them all. For the vniting of vs to Chriſt, which in heauen, is not done but by his owne diuine power. dde heereunto, that the holy Ghoſt begetteth faith in vs, nd therby ſanctifieth vs, that ſo we may be made fit to re- iue Chriſt, & apply him with all his gifts vnto our ſelues.

The fourth part of the Apoſtles Creed, which is concerning the Church.

Theoph. We haue expounded three parts of the Creed: remaineth that we come to the fourth, which concer- eth the Church. Now there come two things to my inde, whereunto I would haue thee to anſwer. Firſt,

1. What the Church is; and
2. Why thou ſaiedſt, that by the working of the holy hoſt, we are ioined with it.

Mat. The word Church, ſignifieth a company: in this lace it is taken for the company of the faithfull choſen of od. What the Church is.

But although the Church be onely one, which is the ouſe and the myſticall body of Chriſt, yet it is wont to e conſidered in two reſpects:

1. As it is inuiſible. And
2. As it is viſible. Of the inuiſible Church.

Theoph. What doſt thou vnderſtand by the name of the uiſible Church?

Mat. Al the elect, which may be diuided into three ſorts.

1. The firſt, of them which already be receiued into eauen, who are therfore called the Triumphant Church, ecauſe, hauing ouercome all temptations and troubles, ey enioy the heauenly glory.
2. The ſecond is, of them which do yet liue in the earth.
3. The third of them that are yet vnborne. Now theſe ree parts in that laſt day, ſhall be gathered together into ne body, and they ſhall be a Church altogether trium- hant and glorious.

Theoph.

Theoph. Which is the visible Church?

Of the visible Church.

Mat. The company of the faithfull, gathered together in the name of Christ, to be instructed and confirmed in his faith, by the sincere preaching of the word, as also by the right and lawfull vse of the sacraments, which are two most certaine marks, wherwith God would marke her out, and as it were set her foorth to be seene, that she might be knowen of all her children, and they might be gathered vnto her.

Now this is that which is called the militant Church, because continually it warreth with the diuel, the flesh and the world.

Theop. Why will God haue all his children ioyne themselues to the visible Church?

Mat. That he may be worshipped of vs, which is, when we doe agree together in calling vpon him, and that he, as a good housholder, may feed vs with his word the spirituall foode, wherewith we may be daily strengthened, vntill he bring vs to the celestiall inheritance.

Theoph. What is the vse of this article?

Mat. You shall most easily perceiue it, if you doe but marke the testimonies of praise & commendation, wherewith *Paul* decketh the Church, which indeed are answerable to diuers places of the Prophets. Now they bee three, and that most excellent: For he termeth her,

1. *Tim.* 3 15
Gal. 4. 26.

1. The house of God.
2. The pillar of truth.
3. The mother of all the faithfull.

Theoph. We are to examine the reason of these titles giuen vnto her. And first of all, why doest thou call it the house of God?

Mat. That we may vnderstand, that God dwelleth in his church, doth defend it & guide it by his holy spirit. Euen as Christ himselfe saith: Where two or three be met together in my name, there am I in the middest of them.

Mat. 18. 19.

Theoph. Why is it called the pillar of truth?

Mat. Because by the ministerie thereof, God preserueth his truth in the world.

Theoph. What is that truth?

Mat. Christ himselfe, when as he is acknowledged to be

be not only very God & very man in one person, but also a Sauiour and Redeemer, which is the most certaine truth, and most profitable to the beleeuers: for by it they attaine eternall life. Which Christ himselfe affirmeth in these words: I am the way, the Trueth and the Life. Iob.14.6.

Theo. Therefore it followeth, that this church which we beleeue, forasmuch as it is the pillar of truth, cannot erre.

Mat. Indeed in those points which appertaine to the person and office of Christ, it cannot erre: but in some other parts of doctrine it may erre, which falleth out not seldome.

Theoph. Why may it not erre in the things which concerne Christ, as well as in others?

Mat. Because by the testimony of *Paul*, Christ is the onely foundation of the Church, which being taken away, it can no more stand, than an house without a foundation. 1.Cor.3.11.

Theoph. What if the church erred in those things?

Mat. It should then not be a Church but rather the Synagogue of Satan: seeing it had ouerthrowen or pulled downe Christ the true foundation of it.

Theoph. But Christ seemeth to haue ordained another foundation of the Church beside himselfe, namely *Peter* the Apostle, to whom he said, Thou art *Peter*, and vpon this rocke will I build my Church. Of the foundation of the Church.

Mat. The name of rocke no way can or ought to be referred vnto *Peter* himself, although the words may seeme to beare it. For *Paul* affirmeth, that no other foundation can be laid by any, besides that that is laid, which is Iesus Christ. Moreouer, how absurd a thing should it be that the Church which is inuisible, should haue her foundation in mortall man, & that which more is, one very weake, so as not long after he denied Christ? Verily it hath need of a stronger foundation, that it may be able to stand against so many assaults, wherewith it hath beene and still is set vpon, by the Diuell and the world: euen from the beginning. 1.Cor.3.11.

Theoph. Deliuer therefore the true sense of those words of Christ to *Peter*.

Mat. Because *Peter* had confessed Christ to bee the sonne of the liuing God, Christ answereth; But I say that thou

thou art *Peter*. Now he is called by that name which Christ had before giuen vnto *Simon*, bicause he was a liuing stone in the building of the Church, who acknowledged Christ to be the sonne of God, and therefore the cheife stone in the Church. When therfore he addeth; Vpon this rocke I wil build my Church, that is referred to that rocke, which *Peter* himselfe had confessed. *Austin* agreeth with this interpetation: for he saith; The church is built vpon the rocke, whereof euen *Peter* had his name: therefore truly the Lord saith; Vpon that rocke, will I build my church, because *Peter* had said; Thou art Christ the sonne of the liuing God. Vpon this rocke therfore, saith he, which thou hast confessed, I will build my church. For the rocke was Christ, vpon the which foundation *Peter* himselfe was builded: For no other foundation can any man lay, but that which is already laid, which is Christ Iesus. These be the words of that father: wherewith also agreeth that which *Peter* saith, when he exhorteth the faithfull, that as liuing stones, they would be built vpon Christ that cheife stone. But he proueth this out of the testimony of *Esay*: Behold I put in *Sion* a chiefe corner stone, elect and precious, in whom whosoeuer beleeueth shall not be ashamed. Ha addeth also out of the psalme: The stone which the builders refused, is made the head of the corner, that is to say, vpholdeth all the building.

Mat.4.18. & 10.2.

Vpon Iohn tract.124.

1.*Pet.2.5.*

Theoph. Hitherto we haue heard sufficiently of the second thing testified in the praise of the Church: we must come to the third. Why is it called the mother of vs all?

Mat. First, because God therein hath begotten vs with the incorruptible seed of his word. And then, because he hath put vs ouer vnto it, as to a speciall good mother, to be gouerned and brought vp, that we may daily encrease and grow in faith, vntill we attaine to the inheritance of our heauenly father. Wherefore, whosoeuer refuse the gouerment of this mother, can neither haue God for their Father, nor claime to themselues any right in his inheritance.

Why the Church is called holy.

Theoph. Let vs consider the very words of the Creed, and first of all; Why is the Church called holy?

Mat. For two causes: the first and chiefest whereof is this,

this, because as *Paul* speaketh, It is sanctified after that he hath cleansed it, by the washing of water, through the word. As if he should say, that it was made cleane from all sinne, by the precious blood of Christ, which is daily presented vnto vs, both in the word and in the Sacraments. *Eph.5.26.*

The other cause is, for that the members of it, which indeed are regenerated and sanctified by the holy Ghost, do apply themselues diligently to holinesse of life: wherein by the benefit of the ministery of the church, they goe forward euery day some what. Notwithstanding, in themselues it is certaine, they be defiled with many filthinesses and sinnes, which indeed are not imputed vnto them: for they are partakers of Christs merits, by whose helpe they obtaine forgiuenesse of sinnes.

Theoph. Let vs come to the other title of the church: why is it called Catholike or Vniuersall?

Mat. That we may vnderstand, it is not now tied to any certaine place or people, as we read it was vnder the law, before the comming of Christ: but that it is dispersed and scattered thorowout the whole world, and distinguished into many members, which are particular Churches, gathered together in sundry places, which notwithstanding make one body of the Church, for they be endued with the same faith, and hope in Christ. Why the church is called Catholike.

Theoph. It may seeme then, that the Church which was before the comming of Christ, was diuers from ours. Of the church before Christ.

Mat. Thou gatherest ill: for although in some circumstances it differed from ours, yet it was one Church in substance, forasmuch as both of them acknowledge

1. One and the selfe same father, God.
2. One Iesus Christ, redeemer and mediator.
3. Because also that old church had the same hope with vs, namely to obtaine saluation by faith in him; by the which faith the beleeuers euen then communicated with his body, and therefore were partakers of all his gifts.
4. Because they had the same ministery of the word and sacraments with vs, as concerning the substance.

Theop. But how could this be, that the faithfull should be partakers of the true body of Christ, which was not yet borne?

Mat. It was then indeed ſpiritually receiued by faith, as it is this day of vs: this only is the difference, that our faith looketh to Chriſt now long agoe manifeſted; but the faith of thoſe ancients looked to Chriſt, which was not then come. Neither were they therefore excluded from the true partaking of him. For all things are preſent with God. Hence is that of *Iohn*; The Lambe (meaning Chriſt) ſlaine euen from the foundation of the world.

Apoc. 13. 8.

Chriſt alſo affirmeth the ſelfe ſame thing, when he ſaith, *Abraham* reioiced to ſee this my day, and he ſaw it, and was glad.

Iob. 8. 56.

Theoph. But be there any places of Scripture, whereby this may be determined, that the faithfull, which were vnder the Law, were truely and indeed partakers of Chriſts body?

Mat. There be. For *Paul* ſaith, That all the fathers did eat the ſame ſpirituall foode with vs, and that they all dranke the ſame ſpirituall drinke: for they dranke of the ſpirituall rocke that followed them, and that rocke was Chriſt. By which words hee meaneth, that the fathers by their Sacraments did no leſſe communicate with the body of Chriſt and his gifts, than we doe at this day by ours.

1. *Cor.* 10. 3.

Theoph. What then is the difference betweene their and our Church?

Mat. There be reckened not one, but foure.

1. Firſt, becauſe the old Church did ſet foorth Chriſt his death and reſurrection darkely, by certaine outward ceremonies, as ſacrifices, lights, waſhings, and ſuch other, which of the ſame Apoſtle are called ſhadowes of things to come, but the body is Chriſt.

Col. 2. 17.

Wherefore, ſeeing that by his comming he hath put an end to thoſe ceremonies, he hath now diſcouered and manifeſted himſelfe far more openly to vs. For he commeth foorth, as it were in the mid-day, abounding with his gifts, that euery one may ſee and know them. For this cauſe the Apoſtle compareth the fathers which liued vnder the law, vnto children, which did learne as it were their letters and firſt grounds; to giue vs to vnderſtand, that we may be called learned and skilfull, if we be compared with them. This therefore is the firſt difference.

Theoph.

Theoph. Declare the second.

Mat. This consisteth in amendment of life: for as the knowledge of Christ is greater, so also the efficacy and working of the holy Ghost is far greater, which mortifieth our flesh; so as we do more earnestly obey his commandements, according to the promises declared by the Prophets; This is the couenant which I will make with the house of Israel: After those daies (saith the Lord) I will put my Law in their inward parts, and will write it in their hearts: I will put my spirit within you; and will cause you to walke in my statutes, and to keepe my iudgements, that you may doe them. Yet, not that the godly before the comming of Christ, were without the spirit of regeneration, but that we might be taught how the Lord in the very comming of Christ, by whose blood he renewed the couenant with vs, did more abundantly bestow his gifts vpon his people. For this cause the Lord did suffer not a few blemishes of the Israelites, which among vs were not to be borne: no otherwise than as a most wise Father will beare with many childish faults of his sonnes, as long as they be children, but when they be come to yeares, he will in no case beare them. *Ier.* 31. 33. *Ez.* 36. 27.

Theoph. I would haue thee shew me some example.

Mat. I will alledge one; The bill of diuorcement, which was nothing else but a liberty to put away the wife, euen for the smallest cause. But the Lord affirmeth, that it was permitted to the Israelites, for the hardnesse of their harts, that is to say, as well for their rudenesse, as for their infirmity. Notwithstanding he sheweth, That for the time to come it was not lawfull, but for fornication. *Mat.* 19. 8.

Theoph. But it may be obiected, that we are so farre off, from excelling the fathers of the Israelitish church, in holinesse and sanctimony of life, that contrariwise, there be not a few of them found, which did a great deale goe beyond vs, such as were *Moses*, *Elias*, *Daniel*, *&c.*

Mat. When we speake of the difference betweene the Church of the Israelites and ours, we must not alledge some speciall gifts granted to some speciall men, but it must be considered, what was the whole body of that Church, for therein standeth the difference.

Theoph. Declare the third difference.

Mat. It is herein, that euerlasting life was obscurely and darkely offered to the Israelites, wrapped or folded vp in earthly promises. For they were children, as *Paul* speaketh, whose age farre more esteemeth some small things, than those that be of the best value. But now after we be come to age, and are taught the Gospell, by meanes whereof the benefit of eternall life is much more plainly made knowen vnto vs, we are in the very right way, led to the hope and meditation of it, neither doe we stay in these earthly and fraile things. And this was the cause why the Fathers vnder the Law esteemed this life more than wee ought to esteeme it.

Theoph. Now remaineth the last difference.

Mat. It is that, whereof by the way we made mention: namely, that the Church vnder the Law, was as it were bounded with the borders of Iudea, or shut vp within that countrey. But now it is scattered thorowout the whole world, neither is it tied to any place.

For this cause, Christ when he sent foorth his Disciples to preach the Gospel before his death, in plaine words for-
*Mat.*10.5. bad them to goe to the Gentiles, but to the lost sheepe of the house of Israel. But after his resurrection, when he had put an end to the ceremonies of the Law, he biddeth his
*Mar.*16.16. Apostles, going into all the world, to preach the Gospell to euery creature.

Behold what the differences be betweene the old and our Church. Now these haue beene the causes, that the books of the Bible, which respect the state of the Church before Christ was borne, had the name of the old Testament; and those which were written after his resurrection, are called the new Testament, or the new Couenants, yet not that there be two couenants, or two Testaments betwixt God and his Church: for there is onely one which is diuersly considered.

Theoph. Let vs goe forward to the rest. What is the reason why we say; I beleeue the Church, and not, I see the Church?

Mat. Although particular Churches be seene of vs, yet because heere is intreated of the vniuersall Church, which

we

we cannot behold with the eies of the body; therefore we doe not say, I see, but I beleeue the Church. I adde moreouer, that the Church properly is no other but that company of the elect. For the hypocrites and reprobates which are mingled with the particular Church, are not members of the vniuersall Church. I doe adde furthermore, for a larger declaration hereof, these two arguments: First,

1 That it falleth out not seldome, that by the persecutions of the enemies, the Church is so scattered, that it seemeth almost to be cleane put out: Howbeit it is not so, but onely for a time it is remooued from our sight, euen as the wheat lieth hidden vnder the chaffe. Which indeed came to passe in the daies of *Elias*: for the Prophet complained that he alone was left. For hee thought that all the people were fallen away from true Religion. Notwithstanding the Lord answered: There be remaining vnto me seuen thousand, which haue not bowed their knee before *Baal*. Therefore when the Church is hidden either in the whole or in the parts, yet ought we not thereupon to cease to beleeue that it is. For the Lord said by the Prophet, that Israels seed should not faile, as long as Sunne and Moone should bee in the heauens. The same thing doth Christ confirme, when he saith, that it shall neuer be, that the gates of hell shall ouercome the church, that is to say, that neither the Diuell nor his Angels shall euer be able to bring to passe the finall or vtter destruction of the Church, howsoeuer God sometimes so giue them the bridle, that is to say, such libertie, that they bring vpon it great calamitie. The Church therefore may most fitly be compared to that bush, which *Moses* heretofore saw in the wildernes, which burnt in the fire, & was not consumed.

1. *King.* 19. 12.

Ier. 31. 36.

Mat. 16. 18.

Exod. 3. 2.

Theoph. How doth the speech of the gates of hell, whereof Christ maketh mention, agree with the practises, deceits, and counsels of the Diuell?

Mat. It is a similitude or likenesse taken from commonwealths, in the which in former times iudgement was vsed at the gates of their cities, where also the store of Armour and munition for wars was kept. Hereupon it grew, that commonly in ancient times the gates were taken for strength and counsell.

Gen. 24. 40.

Iudg 5. 8.

Theoph. Bring foorth the other argument, by the which thou maist proove, that the Catholike Church is to be beleeued.

Mat. It is drawne from this: that although in it there haue alwaies beene many elect (seeing the word of God is neuer preached in vaine,) yet neuertheleſſe all they that ioyne themſelues to particular churches: doe not ſtraightway belong to the vniuerſall church: that is to ſay, are not by and by of the number of the faithfull and choſen. For as (ſaith *Auſtin*) there be many ſheepe without the ſheepefold of Chriſt, which God in his time will call; ſo there be many wolues in the very Church, whoſe hypocriſie the Lord in their time will diſcouer. Therefore (to vſe the words of the Apoſtle) God only knoweth who be his. And this is the cauſe, why making mention of the inuiſible Church, I comprehended vnder it the elect of God ſtill liuing in the earth.

Hom. 15. vpon Iohn.

2. Tim. 2.

Theoph. But are the elect themſelues, being called of God, and ioyned to the particular Churches, vncertaine of their ſaluation?

Mat. No not ſo. For each of them may know their own faith, by a diſcerning thereof put into them by the holy Ghoſt; but anothers faith they cannot. The word of beleeuing containeth all theſe things. For it is as if thou ſaiedſt, I beleeue that there is a certaine company of the faithfull and elect in the Church, which God defendeth in this world, of whoſe number I certainely know that I am. In the meane time chriſtian charity requireth this, that we iudge well of all thoſe that haue ioyned themſelues to particular churches, ſo long as they ſhew themſelues tractable, and do obey admonitions.

Theoph. It commeth to my remembrance, that the article of the church is ſet after the article of the holy Ghoſt, becauſe the holy Ghoſt beareth witneſſe within vs, that we be members of it.

Mat. Not onely for this cauſe, but eſpecially becauſe it is gathered together by the diuine working of it, by the which indeed wee are knit together into one bodie with Chriſt, and are partakers of all his gifts: that is to ſay, the merit of his death is communicated vnto vs, by the which

we obtaine forgiueneſſe of ſinnes; the force alſo of his reſurrection is imparted to vs, whereby we ſhall riſe againe glorified in that laſt day, and ſhall liue eternally with him. All which things are in the Creed in exact order ſet down preſently after the article of the Church.

Theo. Hitherto we haue ſpoken ſufficiently of the true Church: and ſo we haue diſpatched the firſt point that I propounded. Let vs therefore come to the other. What is the reaſon that thou ſaiedſt, wee were no leſſe ioined by the holy Ghoſt with the Church, than with Chriſt? Of the communion of Saints.

Mat. Becauſe it cannot ioine the faithfull with Chriſt, but it doth alſo ioine them together among themſelues, euen as the members cannot be ioined with the head, but they be alſo vnited together into the body. Now this is a moſt fit ſimilitude, and beſt agreeth to the vnion which we haue with Chriſt. For as the head, if it be ioyned with the members, guideth them, nouriſheth them, and giueth them life and motion; euen ſo Chriſt performeth all theſe things to his Church, with the which he is made one by the working of the holy Ghoſt. For this cauſe is this ſentence ſo often repeated of the Apoſtle; Chriſt is the head of the bodie of the Church. The faithfull are the body of Chriſt, and members for their part. Therefore Chriſt himſelfe giueth his owne name to the Church, as when he reproued *Paul*; *Saul, Saul*, why perſecuteſt thou me? and this he doth becauſe the head and members be one. *Col.* 1.18. *1.Cor.* 12.27. *Act.* 9.4.

A ſhort expoſition of the Apoſtles Creed.

Theoph. Thou haſt made me to vnderſtand all the articles of the Apoſtles Creed: Neuertheleſſe, to the end the things which thou haſt ſaid may ſticke the faſter in my minde, I deſire that the ſumme of the ſame articles may be againe laid foorth in ſome ſhort Paraphraſe, or expoſition, as alſo to be taught how the faithfull may apply them to themſelues.

Mat. Thou deſireſt a thing (except I be deceiued) not vnprofitable. Therefore euery one may comprehend the ſum of the Creed, and apply it to himſelfe, in theſe words; I put my whole truſt in God the Father, as in him which will bleſſe mee. For I doubt not, ſeeing he is the father of I beleeue in God the father.

Ieſus Chriſt, but he is alſo my father, and therefore loueth me perfectly and infinitly, euen as he himſelfe is perfect and infinite.

Almightie maker of heauen and earth.

Now, that will of his cannot be hindred by impotency or weakneſſe, as that of our earthly parents is wont to be. For he is omnipotent, and hath all creatures, as well thoſe that be in heauen, as thoſe that be in earth, in his hand to doe me good, to keepe me ſafe from all ſinnes, and to help me in all my neceſſities, ſo far foorth as he himſelfe ſhall know to be expedient for me: who alſo doth ſo keepe in, bridle, and hold backe the diuel, and all mine enemies, that they cannot by any meanes hurt me.

And in Ieſus Chriſt his only ſonne our Lord.

I doe alſo put my whole truſt in Chriſt Ieſus our Lord, the onely ſonne of God, of the ſame eſſence with the Father and the holy Ghoſt, who came downe into the earth that he might lift me vp into heauen, which was made man, to the end he might haue the ſame God with me, and I might haue the ſame father with him. For theſe be his words, I aſcend or goe vp to my father and your father, and my God and your God.

Iohn 20. 17.

Which was conceiued by the holie Ghoſt, borne of the Virgin Mary, ſuffered vnder Pontius Pilate.

Who alſo, that he might reconcile me to God the Father, was conceaued by the holy Ghoſt, and borne of the Virgine *Mary*: Moreouer, vnder Pontius Pilate he ſuffered all the reproches which I had deſerued. For he was bound as a guilty perſon, that I might be looſed out of the chaine of the Diuell and ſinne. He was condemned of an earthly Iudge, notwithſtanding he were moſt iuſt and innocent, that I which am guilty of innumerable tranſgreſſions, might be diſcharged before the tribunall ſeat of the heauenly Iudge.

Who in ſcorne was cloathed in purple, and crowned with a crowne of thornes, that he might make me partaker of his glorious crowne and kingly dignity.

Crucified dead and buried.

Who was nailed to the croſſe, dead and buried, that he might deliuer me from the curſe of death, and ſlauerie of ſinne, and the tyranny of the diuell.

He deſcended into hell.

Who for me deſcended into hell, while as he in the verie time of that paſſion, ſuffered both in ſoule and body, the feareſull torments of the wrath of God, which I had deſerued, and wherwith I ſhould for euer haue been ouer-

vvhelmed

whelmed in hell: who also the third day rose againe from the dead, that for my sake death being fully ouercome, he might giue me life.

The third day he rose againe from the dead.

Who finally ascended into heauen, from whence I was banished for my sins, that he might set open a passage for me into it, and might in my name take possession of the heauenly kingdome.

He ascended into heauen.

But now he sitteth at the right hand of God the Father Almightie, and there continually maketh intercession for me with his Father, and offereth for me the merit of his death, that so he may become mercifull vnto me.

Sitteth at the right hand of God the Father almighty.

I beleeue also that at the last day he shall come visibly downe from the heauens to iudge both quicke and dead. Neither is there any cause why I should feare, or be afraid of condemnation, seeing I shall stand at the iudgement seat of that Iudge, which is also my patron and aduocate. I do therefore assuredly know, that he will giue sentence on my side, and absolue me, that I may be partaker of his glory.

From thence shall he come to iudge the quicke and dead.

I doe also put my whole trust in the holy Ghost, which is God of the same essence with the Father and the Sonne, who also hath ioyned me with Christ, and sanctified me in him.

I beleeue in the holy Ghost.

Which beareth witnesse with my spirit, that I am the child of God.

Which maketh request for me with sighes that cannot be expressed.

Which comforteth me in aduersitie.

Which kindleth a desire in vs to lead our liues in the obedience of God, strengthneth vs, and finally giueth vs the gift of perseuerance to the end. Confirmeth and strengtheneth me against all temptations. If at any time I fall, it raiseth me vp by true repentance, and assureth me of assistance with his power, euen vnto death.

I beleeue the Catholike Church, gathered together by the power of the holy Ghost, that is to say, the company of the faithfull chosen of God, which are scattered thorowout the whole world, of whose number I doe certainely know my selfe to be one.

The holy Catholike Church.

I beleeue that all we which are faithfull, are so vnited

The communion of saints.

and

and ioyned with Christ our head, that we are made partakers of his gifts, that is, of the merit of his death and the power of his resurrection.

The remission of sinnes. Resurrection of the body. The life euerlasting.

Whereupon I am assured of the full forgiuenesse of my sinnes, and of my glorious resurrection in the last day, (which the partaking of eternall life shall follow) together with all the faithfull and elect, with whom he shall for euer be praised of me in the heauens.

Theoph. I haue verily heard of thee an excellent Paraphrase or short exposition of the Apostles creed, and such a one as doth not a little serue for edification. But that thou maiest prouide for, and helpe the memorie of the vnlearned, draw all this into as short a summe as thou canst.

The summe of the Creed.

Mat. It cannot be made shorter, than if thou say: I put the whole hope of my saluation in one Iesus Christ crucified, who being giuen vnto me by the mercy of the father, communicateth himselfe vnto me by the power of the holy Ghost, to make me partaker of the merit of his death and also of eternall life. Now this agreeth with that which

1. Cor. 2. 2. the Apostle saith: I esteemed not to know any thing among you, but Iesus Christ, and him crucified.

Theoph. I am fully satisfied with this exposition of the Apostles Creed, and it containeth many things, which bring no small comfort to the hearers. And I beseech our good and heauenly Father, to engraue them in our hearts by the working of the holy Ghost, & that so we may earnestly acknowledge & stedfastly beleeue that immeasurable loue wherewith hee loueth vs in Christ Iesus, by whom he hath redeemed vs from euerlasting death, and hath taken vs for his children, that at length we may be heires of his kingdome.

Mat. But now night draweth on, wherefore I would aduise, that we deferre the rest, till to morrow: Farewell *Theophilus.*

Theoph. Fare you well also *Matthew.*

The end of the first Booke.

The Second Booke Of *Christian Religion*: Wherein the teſtimonies of our *ſaluation are declared.*

CHAP. I.

Of good works, by the which the faith that is hidden in our harts is manifeſted, that it may be ſeene and knowen.

THEOPHILVS.

GOd ſaue thee moſt dearely beloued *Matthew.*

Mat. God ſaue thee alſo moſt louing *Theophilus:* Haſt thou thought vpon the things, which wee handled yeſterday?

Theo. Yea indeed moſt diligently, inſomuch as they occupied my minde in my ſleepe: wherof to make proofe, if it be not troubleſom to thee, I will comprehend them in ſhort ſum, which ſhall be as an entrance for vs to the reſt.

Mat. Thou ſhalt doe me a very great pleaſure.

Theoph. The ſumme of our ſpeech yeſterday may be referred to foure heads:

1. The firſt whereof, is of God, diſtinct in three perſons. Who alſo by his prouidence gouerneth all things, is moſt perfectly iuſt, and moſt perfectly mercifull.

2. The ſecond is of man, who being by his owne nature a moſt wretched ſinner, is guilty of eternall death before the iudgement ſeat of God.

3. The third is of Chriſt Ieſus, whoſe death is a moſt preſent remedy for vs againſt death.

4. The fourth is of faith, whereby that remedy is applied to vs for our ſaluation.

Now vnleſſe I be deceiued, order requireth, that wee ſpeake of good works, which doe neceſſarily cleaue vnto faith, and be effects of it. Moreouer, ſeeing in the firſt two chapters of the former booke, it hath beene declared what maner one God is, and in the third and fourth Chapters what a one he ſheweth himſelfe towards vs; this one thing ſeemeth now to remaine, that we vnderſtand, how we

ſhould

ſhould carry our ſelues towards him, that is to ſay, what works are to be done of vs, that we may obey him, and be acceptable to his Maieſty.

Mat. Thou haſt very well deliuered the ſumme of our yeſterdaies talke: I doe alſo allow the order propounded by thee concerning good works.

This one thing remaineth, that you mooue your queſtions of them in ſome eaſie method, to the end that this place which of it ſelfe is ſomewhat intricate and doubtfull, may be plainly and clearely handled of vs.

Theoph. I haue no eaſier method, than that which ſometimes I learned of thee, namely, that all this diſcourſe be brought vnto three heads;

1. Firſt, what be the good works, to be done of vs that we may pleaſe God.

2. How we may performe thoſe works.

3. And thirdly, to what end we muſt doe them, and what is the vſe of them.

But in the former booke, when wee ſpake of regeneration, we did ſufficiently diſcuſſe this ſecond point. For we taught that man of himſelfe could doe no good thing, and that God by his ſpirit, wrought in vs both to will & to be able to doe. Wee are therefore to examine the other two points which are behinde, which will cauſe vs to diuide this chapter into two parts, if it ſo ſeeme good vnto you.

The firſt part of this Chapter, ſheweth what good works we ought to doe.

Theoph. Let vs therefore come to the firſt part: namely, what good works are to be done that we may obey God.

Mat. Before we goe any further, wee are to call vpon God, without whoſe guidance we cannot thinke of, much leſſe performe, any good thing. I do therefore beſeech our good God and heauenly father, to giue vs the ſpirit of wiſdome and vnderſtanding, that the things which wee ſhall ſpeake of good works, may agree with the truth, ſo as they may tend to his glory & the building of his church. Now *Theophilus*, doe I anſwer vnto thy queſtion; That we muſt doe thoſe good works to obey God, which himſelfe hath commanded in his owne Law.

Theoph.

Theoph. Why so?

Mat. For hee hath plainly forbidden to adde any thing to it, or to take ought from it, and hath commanded that no man should turne aside from it, either to the right hand or to the left. *Deut.4.2.* *Deut.5.32.*

Theoph. What if men be so rash, that they dare doe it?

Mat. The Lord will not accept their foolish deuices for good works, but will demand of them, that which in former times he demanded of the Israelites: Who required these things at your hands? *Esa.1.12.*

Theop. I confesse it to be a most iust and righteous thing, that the worship of God should be according to his owne prescript, and not after the inuention of men: forasmuch as we also which are created of him, do require this of our seruants, that they serue vs according to our direction.

Mat. Right: for otherwise we might thinke our selues not the masters, but the seruants of our seruants. Should it therefore be righteous and iust, that God which is our Creator and Lord, should allow that in vs, which we our selues condemne in our seruants as a thing vnrighteous and vniust?

Theo. Seeing they only be good works which God hath commanded in his law; let vs see what the law of God is.

Mat. It is that which himselfe deliuered to his people by the hand of *Moses*, which also with his own finger he wrot in two Tables of stone, forty daies after the deliuerance of the people out of their bondage in Ægypt, which is also commonly called the morall law; beginning thus, Heare Israel, I am the Lord thy God. The morall Law. *Exod.20.2.* *Deut.5.6.*

Theoph. Why is it called Morall?

Mat. Because it intreateth of maners, as it appeareth by the etymology or true interpretation of the word. For it sheweth vs the vertues to be followed, to obey God, as also the vices to be auoided, lest wee incur his displeasure. But it is also called Morall, to put a difference betweene the Ceremoniall, which comprehendeth the ceremonies prescribed of God in the old Church, as also betweene the Iudiciall or Politicall law, which containe iudgements, and the penalties to be inflicted vpon such as breake this Morall Law. The morall Law distinct from Ceremoniall and Iudiciall.

Theoph.

Theoph. Is not this morall law, the same doctrine whereof the Philosophers wrote so many books, and which they called Morall Philosophy?

The Morall law grauen in the minds of men as it were renued by Moses and expounded in many places of Scripture.

Mat. Yes verily. For it is nothing else, but the Law of nature, which God hath ingrauen in the hearts of men; which also, because by litle and little it wore out (for it was greatly darkened by sinne) he did as it were renew by the proclaiming and writing of it. Therefore concerning the Philosophers, they onely attained vnto, and taught the shadow of that, the body wherof, & the very truth it selfe, is most briefely purtraied or painted in this law; and is after beautifully set out in the proper colours in the writings of the Prophets and Apostles. For the Prophets and Apostles, so often as they intreat of vertues and vices, be the true interpreters of this Law.

Theoph. Wherefore saiest thou that the Prophets and Apostles, when they speake of vertues and vices, be the true interpreters of the Law?

Mat. Forasmuch as the Lord forbad to adde any thing to the Law, or take ought from it, it followeth necessarily, that it is most perfect, and that therefore whatsoeuer the Scripture in any place doth command or forbid vs, ought of necessity to be referred vnto the law, and be accounted an exposition of it. And indeed by this means he would take away all excuse from the transgressors of the Law.

Theoph. How?

The morall law comprised in very few words.

Mat. First, that no man should pretend the largenesse of it as an excuse, why he had not learned it by heart; the Lord would haue it brought into so many precepts, as we haue fingers vpon our hands. Wherupon, more than once it is called of *Moses*: Ten words.

More largely declared.

Afterward lest any by the shortnesse should seeke to excuse himselfe, that he could not come to the vnderstanding of it, the Lord would expound and declare his owne mind more at large by his Prophets and Apostles.

The exposition of the Morall Law.

Theoph. We are therefore to examine this morall Law. How many parts be there of it?

Mat. The Lord himselfe is the diuider of it, and hath diuided

liuided it into two Tables. In the former whereof, being perfected in foure commandements, he would establish true religion: for, it teacheth all the worship which he requireth of vs. But in the latter, in six commandements hee hath taught, that loue, friendship, and fellowship, ought to be kept among men: for in it he hath commanded all those things which serue to maintaine peace and agreement amongst vs. Briefly, the first Table commandeth all those duties which man oweth to God: and the latter, all that man oweth to man, according to the will of God. For the commandements of the latter Table are to be referred to the former, that is to say, they ought to be kept, not indeed for our neighbours sake, but for Gods sake, who hath commanded them.

Two Tables.

The summe of the Morall Law.

The first Table of the Law.

Theo. Now we must come to the exposition of the foure Commandements of the first Table. I doe therefore demand of thee, what order thou thinkest meet to be kept that the whole matter may be made the plainer?

Mat. 1. My aduice is, that in the first place we expound the Preface set before the law.

The order of the first table.

2. Secondly, I will deliuer some generall rules of speciall good vse, to giue light to euery commandement.

3. Which things being set downe, these foure commandements of the first Table shall generally be expounded, and withall we will obserue, how well they agree one with the other. And at length we will come to the exposition of ech commandement by it selfe.

The Preface of the Law.

Heare O Israel, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage.

Theoph. I will follow the order which thou aduisest, and will beginne at the Preface of the Law. What then is the meaning of it?

Mat. First, the Lord would haue vs attend to the hearing of the Law, when he saith: Heare Israel.

2. He doth also challenge to himselfe power, and the right of authority in these words; I am the Lord: wherein he

he ſheweth, that we owe him obedience as vnto our lord.

3. But becauſe he requireth of vs, not a conſtrained but a voluntary and willing obedience, he allureth vs vnto it, by a rehearſal of his loue towards vs, & that is propounded in theſe words, *thy God*, that is to ſay, which doth embrace thee with good will and fauour.

Finally, he bringeth foorth a notable teſtimony of that loue, when he ſaith; Which brought thee out of the Land of Ægypt, out of the houſe of bondage. In which words he declareth the ſelfe ſame thing, as if he ſhould ſay; I haue deliuered you from the tyranny of the Diuell and ſinne, that I might bring you to eternall life. For, that temporall benefit in times paſt beſtowed vpon the people of Iſrael, was a type or figure of the ſpirituall deliuerance of the Church.

Theoph. But the Lord ſeemeth not to ſpeake to vs in theſe words, Heare Iſrael, but onely to the Iſraelites that came of *Abraham* and *Iacob*, to whom the name of *Iſrael* was giuen by the Angell.

Gal.3.7. *Mat.* The Apoſtle witneſſeth, that all they that be of faith, are the children *Abrahām*. And therefore in the name of *Iſrael*, all the faithfull are ſpoken vnto: and yet not that the vnfaithfull and vnbeleeuers are exempted from keeping of the Law; but becauſe they haue not eares to heare, much leſſe an heart to vnderſtand, therefore the Lord ſpeaketh not vnto them.

Theoph. I haue attained the ſenſe and meaning of this Preface. Now decare thoſe generall rules, which thou ſaidſt gaue light to the vnderſtanding of the Law.

Mat. They be three. The firſt whereof is this, that when God commandeth good, he doth not onely forbid the euill that is contrary vnto it, which alſo is done in the lawes of men; but when he forbiddeth euill, he commandeth the good that is contrary vnto it: and this is peculiar or proper to the law of God. For example. When God forbiddeth vs to take his name in vaine, he doth on the contrary ſide command that we hallow and honour it. When he forbiddeth, that any man ſteale, he commandeth vs to giue our ſelues vnto charity. And ſo of the reſt of the commandements.

Theoph.

Theoph. Why are almost all the commandements deliuered rather negatiuely than affirmatiuely, that is to say, so as they rather forbid euill, than command that which is good?

Mat. Indeed that is well marked of you: for onely two, namely the last of the first Table, wherein the obseruation of the Sabbath day, and the first of the second Table, wherein the honor of parents be commanded, be propounded affirmatiuely, all the rest negatiuely, and so forbid euill. But this was done that we might vnderstand, that no man can giue his minde to that which is good, before he haue laid aside the euill that is contrary to it. Euen as we see that thornes must be first pulled vp, before good seed be sowen. Therefore the Prophet calling the Israelites to repentance saith; Plough vp your fallow ground, and sow not among thornes. *Ier.4.3.* Moreouer, euery where in the holy scriptures is this order kept, that it first forbiddeth euill, before it command good: as where the Prophets say; Cease to doe euill, learne to doe well; Decline from euill, and doe that which is good. *Esa.1.16. Psal.34.15*

Theoph. Let vs come to the second rule.

Mat. The Lord minding to forbid diuers euils of the same kind, he comprehended them in the name of the greatest, and as it were the chiefest, to the end we might know, that the sins which seeme to be most small by the iudgement of men, are accounted with God of the same nature with that vnder the which they be forbidden: As for example. When God would forbid murthers, reuenges, iniuries, and priuie hatreds, he comprehended them all vnder the word *Murther*, to teach vs, that he which hateth his brother, is a murtherer, as *Iohn* saith. The same is to be said of him, which looketh vpon a woman to lust after her: for Christ affirmeth that such a one hath committed adultery in his heart. *1. Ioh.3.15. Mat.5.18.*

Theoph. The third rule is behind.

Mat. When any vice is forbidden, not onely they be forbidden that be of the same kind, but also all the degrees by the which men come vnto them, yea & all such things, which by any meanes may minister occasion of our falling into such vices. On the contrary side, when vertue is com-

manded, all those things also be commanded, that may draw vs on forward to it.

Theoph. Hauing now deliuered those generall rules, we are to consider the coherence or agreement of the foure commandements of the first Table, according to the order which you did prescribe.

How the 4. commandements of the first Table agree together.

Mat. I did therefore set downe this order, because it will bring greater light to each commandement. Thou hast heard already, that in the first Table, God hath commanded the worship due vnto him. Seeing therefore we ought to worship him no lesse in our bodies than in our soules, as he that is a creator of both,

In the first commandement, he setteth out the duty of our soule: for he sheweth what inward knowledge he requireth of vs.

In the second, he reformeth the disposition and behauiour of our bodies, in the things which appertaine to his worship. And together condemneth idolatry, wherein men doe chiefly sinne against this commandement.

In the third, he restraineth our speech: for by it we ought also to declare that inward worship.

In the fourth he appointeth a certaine day of the weeke wherin these things may be called to practise, aswell those before mentioned, as those also which be commanded in the latter Table; and this indeed is the cause, why it is placed betweene both the Tables.

The first commandement.

Thou shalt haue no other Gods before my face.

Theoph. Let vs at length come to the speciall exposition of the first commandement. What the meaning of it is, it is sufficiently vnderstood by that which hath beene said. Let vs therefore see what be the parts of it, then let vs follow each of them in their order.

Mat. Seeing this commandement is deliuered Negatiuely, by our first rule it containeth the Affirmatiue vnder it. Therefore it is to be diuided into two parts.

1. In the first, which is not expressed, he will haue vs to acknowledge him for our God.

2. In the latter, which is indeed expressed, he forbid-

deth

deth that we acknowledge any other for our God, beside himselfe.

Theo. Of how many parts standeth that acknowledgement which God requireth?

Mat. Vpon foure: namely,

1. Adoration, or worship.
2. Trust.
3. Inuocation, or praier.
4. And thankesgiuing.

Now this acknowledgement proceedeth from knowledge: for he cannot be acknowledged, except he be first knowen.

Theoph. Shew this vnto me in those seuerall parts.

Mat. First, we cannot worship him (now, he is worshipped when euery one of vs submitteth himselfe to his greatnesse) vnlesse we also acknowledge him our Creator and Lord. We cannot put our trust in him, but we must confesse him to be omnipotent & perfectly good, that he may helpe our necessities. We will neuer thinke vpon praying and giuing thanks vnto him, except we be well assured, that he is the fountaine and well-spring of all good things.

Theoph. Are these foure vertues onely included in the first commandement?

Mat. If thou respect the substance, these only: howbeit many other spring from them. For true adoration or worship, hath alwaies pietie adioyned with it, that is to say, a child-like feare, and willing obedience towards him.

Out of trust, ariseth

1. Hope, that is, a certaine looking for the fruition of the heauenly promises.
2. Patience in aduersitie.
3. Perseuerance or continuance in his seruice.
4. A holy securitie; so long as we keepe our selues within the bounds of our callings.

From praier and thankesgiuing springeth true humilitie of heart. For by them we be admonished, that we are emptie of all kinde of good things, vntill God bestow them vpon vs, and that if there be any good thing in vs, it is of God. That humilitie also bringeth foorth modestie, which causeth vs not to desire a higher place, but to be content

with the condition whereunto God hath called vs.

Theoph. Forasmuch as we haue reckoned vp the vertues contained in this commandement, now we must oppose or set against them, the vices whereunto they be contrary.

Mat. These are,

1. Rebellion against God.
2. Doubting of his promises.
3. Desperation.
4. Impatience in aduersitie.
5. Inconstancie in the worship of God, and in our owne vocation.
6. Falling away from the truth of the Gospell.
7. Pride.
8. Disdaine.
9. Ambition.
10. Faint heartednesse in good things, and finally rashnesse, which aduentureth vpon vnnecessary dangers, vnder a colour of Gods prouidence.

The latter part of the first commandement.

Theoph. Let vs come to the other part of this commandement. Now in it is forbidden, that we acknowledge any other but the true God. How doe we fall into this sinne?

Mat. When we giue vnto creatures those foure points, or any of them: for then we make them our gods, when we ascribe the things vnto them, which appertaine to one God. Therefore in this commandement the Lord saith not; Thou shalt acknowledge me for thy God; but, Thou shalt haue no other gods before me: but in these words he comprises three things:

First, that we ought to haue one God.

Secondly, that himselfe is he, whom we are to acknowledge for our God, euen as it is plainely expressed by him in the Preface, in these words, I am the Lord thy God.

Thirdly, that it is not sufficient if we acknowledge him for our God, except we acknowledge him alone, so as we ioyne no other gods as it were fellowes vnto him, which they doe especially, that pray vnto Saints, and put their trust in them, whatsoeuer they may pretend, or howsoeuer they may seeke to shift the matter.

Theo. Is it not also forbidden, that we should in any case put our trust in the liuing? as for example, in our kinsfolke and

and friends, to craue their helpe if need be, or to giue them thanks for the benefits which we haue receiued?

Mat. No not so, so as we acknowledge them onely as instruments, by which God will helpe vs, and that they haue their will and abilitie to doe vs good from God: for then we put not our trust in the creature, but in the Creator himselfe, in whom only we confesse is power to helpe vs: without whom men can haue no helpe at all for vs. Notwithstanding it is meet, that we do giue them thanks, so often as we receiue any benefit from them, so long as we remember that the chiefe thanks are to be reserued vnto God, the true giuer of all gifts.

Theoph. What if we put our trust in creatures more than in the Creator?

Mat. Then be they our gods: therefore *Paul* speaking of couetousnesse, calleth it idolatrie: by which words he meaneth, that couetous men make their riches their gods, because they trust in them more than in God himselfe. Which indeed is not onely true in that, but also as oft as we preferre any other creature before the Creator, whether we feare, loue, or obey it more: for then we make it our God. Therefore *Paul* speaking of such, who, that they may liue daintily and securely, cast off the seruice of God, saith; Their god is their belly. *Col.* 3.5. *Phil.* 3.19.

Theoph. I thinke that to be the meaning of Christ, when he saith: Call no man your father on the earth, for one is your father which is in heauen. *Mat.* 23.9.

Mat. It is so indeed: for in those words he doth not onely warne vs to acknowledge God for the chiefe father, but especially to loue, feare, and worship him far aboue our earthly parents, and all other that be set ouer vs.

Theoph. Now do I vnderstand in what maner we should seeke for helpe at the hands of men, & trust in them without diminishing the honour of God. But what letteth vs that we may not do the same towards the Saints who are already receiued into heauen, that is to say, cal vpon them, and in some sort put our trust in them, vpon condition, that we take them as instruments appointed of God for our helpe?

Mat. God verily giueth this abilitie to those that be a-

liue, yea he hath commanded that one ſhould helpe another: but this cannot be in the dead: for *Salomon* ſaith; Alſo their loue, and their hatred, and their enuy is now periſhed, and they haue no more portion for euer, in all that is done vnder the ſunne. *Eccleſ.9.6.*

Theoph. How knoweſt thou, that God hath not giuen this power to the dead, to be able to helpe vs, and that therefore we ought not to pray vnto them, when any neceſſity preſſeth vs?

Mat. There is no one example of this in all the Scripture, which not withſtanding is the moſt certaine rule of truth. Moreouer, it teacheth vs, that God onely knoweth the things that be abſent, and vnderſtandeth the heart of man, ſo as he heareth and fauourably heareth our praiers and complaints, and helpeth vs. *Ier.17.10.* *Pſal.7.10.*

Wherefore no man can call vpon the dead, or can any way truſt in them, but he taketh away the honour due vnto God, which he giueth vnto them, and therefore maketh them his God.

Theo. If it will be none otherwiſe, the things which haue beene ſpoken of the dead ſeeme not to appertaine vnto the Angels, ſpecially ſeeing that it is manifeſt by the teſtimony of the ſcripture, that God oftentimes vſeth their ſeruice to helpe vs, and that they be conuerſant amongſt vs, ſo as they may heare our praiers. *Pſal.91.11.* *Heb.1.14.*

Therefore it ſhall be no hurt, if we call vpon them to helpe vs, as we doe vpon the liuing, yet with this condition, that we take them onely for his inſtruments appointed by himſelfe.

Mat. Thou gathereſt ill, for they cannot helpe vs ſaue in thoſe things which God hath expreſſely commanded them, which indeede be vnknowen vnto vs. But forasmuch as they do moſt readily performe the things they be commanded, it is not neceſſary to call vpon them, although we our ſelues knew thoſe things. Howbeit it is altogether neceſſary to ſpeake to the liuing heere vpon the earth, becauſe for the moſt part they ſcarſe yeeld any help except they be ſo called vpon that it trouble them. But whereas thou ſaidſt, that the Angels be amongſt vs, doe vnderſtand what we need, & heare our praiers, it is indeed

true,

true. Neuertheles they cannot be euery where, nor know all things, for that is proper to God only: which is a cause that we ought not to pray vnto them. But although all the things which we haue alledged were of no force; there is no commandement of it in all the Scripture, nor any example whereby we may be informed, that worshipping of Angels is pleasing to God. And *Paul* affirmeth, that whatsoeuer is done without faith is sinne. *Rom.* 14. 23.

Theoph. Now the exposition of this commandement wanteth this one thing, that thou shew why these words be added, In my sight, or before me.

Mat. That he might more and more keepe vs from the transgressing of it, while he teacheth how great iniury is done to his Maiesty, when we dare commit so hainous an offence euen in his presence. For, although impiety and vngodlinesse be hidden in the heart, yet it is manifest to the eies of the Lord, whereunto all things are naked and open, saith the Apostle. It is therefore as if an vnhonest woman should prouoke and set on fire the minde of her husband, by bringing before his face the party with whom she plaieth the harlot, and by committing of the very act of vncleannesse in his presence. *Heb.* 4. 13.

The second Commandement.

Thou shalt not make to thy selfe any grauen Image, nor the likenesse of the things that be in heauen aboue, nor of the things that be in the earth beneath, nor of the things that be in the waters vnder the earth. Thou shalt not bow downe to them nor worship them. For I the Lord thy God am a iealous God, visiting the sinnes of the fathers vpon the children, to the third and fourth generation of them that hate me, and shewing mercy to thousands of them that loue me, and keepe my commandements.

Theop. Thou hast satisfied me concerning the first commandement: let vs goe forward to the second. How many parts hath it?

Mat. Three.

1. The first of the forbidding of the things wherein a man may sinne in the outward worship due vnto God.

2. The second is of things commanded, which are to be

performed in the profeſſion of that worſhip, which is done by the outward behauiour of the body: and this precept is comprehended vnder the prohibition by the firſt generall rule.

3. The third containeth threatnings againſt the breakers of the Law, and ſetteth before vs a promiſe to ſuch as keepe it.

Theoph. Let vs in the firſt place conſider of that prohibition.

Mat. It is contained in theſe words: Thou ſhalt not make to thy ſelfe any grauen image, neither any likeneſſe of the things that be in heauen aboue, nor of the things that be in the earth beneath, nor of the things that be in the waters vnder the earth. Thou ſhalt not bow downe to them nor worſhip them.

Theoph. Why, after the words, Thou ſhalt make thee no grauen image, is it preſently added, Nor any likeneſſe?

Mat. It is, that we may know, that pictures painted, or any other kinde of images, be forbidden of God, no leſſe than grauen images, which are by name mentioned.

Theoph. What vnderſtandeſt thou, by the things that are in heauen?

Mat. The ſunne, moone, ſtarres, birds: & vnder the things that be vpon the earth are comprehended, men, bruit beaſts, plants, trees: and finally by thoſe that be in the waters, fiſhes. Moreouer the waters, that is the ſea, are ſaid to be vnder the earth, in reſpect of men that doe inhabit it: for otherwiſe the ſea together with the earth, make a globe, wherof there is not one part higher or lower thā another.

Theo. Why ſhould God thus recken vp all his creatures?

Mat. Becauſe there was no kinde of them, which the heathen did not at that time abuſe to idolatry: which cuſtome the Iewes themſelues followed, notwithſtanding this prohibition giuen them.

Ezec. 8. 2. 3. &c.

Theoph. But in this place there is no mention of ſpirituall and heauenly things, whereof neuertheleſſe there is very often abuſe among the heathen to idolatry.

Mat. True. But heere is no mention of them, becauſe they cannot be repreſented, but by borrowing the forme or ſhape of the viſible things, which in this place are reckened

ened vp. Therefore vnder the visible, the inuisible also re comprehended.

Theoph. But are all kinds of pictures and images forbid-den of God?

Mat. They are vtterly cõdemned, if they be made to re- *Deut.4.15.*
presẽt his maiesty: for that is directly forbidden by him. *Act. 17.28*

Theoph. Why so?

Mat. Because it cannot be done but to the contempt of his diuine Maiesty, forasmuch as he which is eternall, infi-nite, without body, and inuisible, is represented in the like-nesse of a fraile and transitory creature, finite, hauing a bo-dy, and being visible. For this cause *Esay* going about to re-proue the madnesse of the idolaters of his time; that did set foorth God in a visible shape, describeth his wonder-full greatnesse, howbeit in termes agreeable to our capa-city, when he saith: Who hath measured the waters in the *Esa. 40. 12.*
fist, and compassed heauen with the span, and comprehen-ded the dust of the earth in a measure, and weighed the mountaines in a waight, and the hils in a ballance; And a
little after he addeth: To whom then will ye make God *Esa. 40.18.*
like, or what similitude will ye set vp vnto him?

Theoph. I grant that God is not to be set out in any visi-ble shape: but why may it not be lawfull so to represent things created?

Mat. It is lawfull: so long as it is not done to adore or worship them: which the Lord straightway addeth after the forbidding of making images, in these words: Thou shalt not bow downe to them, nor worship them.

Theoph. Thinkest thou that it is all one for a man to bow himselfe to idols, and to adore or worship them?

Mat. Yea verily. For adoration signifieth all religious worship: but no man boweth himselfe to idols, but with religious worship.

The. What vnderstandest thou by the name of worship?

Mat. That they be not apparelled and decked; that in-cense be not burnt to them, temples built, altars set vp, ho-lidaies kept, and such like.

Theoph. Therefore it is lawfull to haue any images, so as they be not to adortaion and worship, except those that be made to represent God.

Mat.

Mat. All religious images be also to be excepted, by the precept of our third rule, lest men abuse them to idolatrie, being of their owne nature aboue measure prone to that wickednesse. Which thing gaue *Iohn* occasion that in the end of his Epistle, he ioyned this admonition: Babes keepe your selues from idols, that is, from images made for religious vse.

1. *Ioh.* 5. 21.

Theoph. But they may teach the ignorant people, according to the common speech: Images are vnlearned mens bookes.

Mat. They be indeed the books of the vnlearned: For they can teach nothing but vanitie and lying: as the Scripture testifieth: and therefore they hold men in ignorance, and make them idiots and vnlearned, which experience it selfe prooueth. But the most sure way whereby all the faithful of what degree soeuer, may be taught, and that with profit, is that which the Lord himselfe hath appointed, that is, the preaching of his word, by the which *Paul* saith, that Christ is painted before our eies.

Gal. 3. 1.

Theoph. Let vs goe forward: Is there no euill forbidden in the commandement, besides the adoration and worshipping of Images?

Mat. Two other besides be forbidden, namely,

1. Worshipping of creatures: and
2. Superstition.

Theoph. What cause hast thou to say, that these two euils be forbidden in this commandement?

Mat. Because they be of the same kinde with idolatry: for they tend hereunto, to declare by the outward gesture of the body, the worship which they thinke they giue vnto God. Whereupon it is that these two be called by the name of idolatry.

Theoph. Right. For both the worshippers of creatures and superstitious persons, haue accustomedly beene called idolaters, as well as the worshippers of idols.

Mat. And verily they be ioined together, by a most neere bond: for idolatry alwaies accompaineth the worshipping of creatures, and bringeth forth sundry superstitions.

Of the adoration of creatures.

Theoph. Let vs speake of these two euils: What vnderstandest thou by the adoration of creatures?

Mat.

Mat. The religious worshipp which is giuen vnto them.

Theoph. Why so?

Mat. Because adoration belongeth onely vnto God, whereof the Scripture it selfe is a plentifull witnes. Wherupon it followeth, that we can bestow neuer so little of it, vpon any creature, whether it bee visible or inuisible, of what condition soeuer, but we doe take from and diminish the worship due to the Creater. Therefore the Angel said vnto *Iohn*, which had fallen downe at his feete to worship him; See thou doe it not, I am thy fellow seruant, one of thy brethren; worship God. *Apo.19.10*

Theoph. But doest thou comprehend vnder that prohibition, the worship and reuerence which is vsually giuen to men that be aliue?

Mat. No verily, so long as it be onely ciuill; for if there be neuer so little affection mingled tending to religion, it is corrupt, and displeaseth God. For this cause *Peter* refused the reuerence which *Cornelius* did to him: for the holy Apostle perceiued, that that reuerence was not meerely ciuill, but had mixed with it some sauouring of Religion. Now if it be vnlawfull to worship Saints, yea the very Angels themselues, how much more vnlawfull is it to worship their images, reliques, the crosse of Christ, the likenes of it, and such like? *Act.10.26*

Theo. Let vs come to superstition: what meanest thou by this word? Superstition.

Mat. It is called Superstition, when any worshippeth God by rites or ceremonies deuised of mē. Of this sort are

1. To weare a certaine kinde of apparell for Religion sake.
2. To hold difference of place in worshipping God.
3. To obserue daies and times for that purpose.
4. To make a difference of meats.
5. To abstaine from marriage: and such other inuentions of men, whereof *Paul* thus speaketh, Which things haue indeed a shew of wisedome, in voluntarie religion, and humblenesse of minde, and in not sparing of the bodie; yet they are not any thing woorth. Yea rather they are to the contempt of God, and hinder our saluation. *Col.2.23.*

Theoph. How are they to the contempt of God?

Mat.

Mat. Becauſe he preferreth obedience before ſacrifice and will be worſhipped not after the inuentions of men but according to his owne will, which he hath therefore made knowen vnto vs. Therfore Chriſt ſaid to the Scribes and Phariſies, They worſhip mee in vaine, teaching doctrines that be the commandements of men. Moreouer ſuperſtitions bring in the contempt of Gods commandements, & of that worſhip, which he requireth of vs to performe vnto him, which experience doth plentifully proue.

Mat.15.9.

Theoph. But how do ſuperſtitions hinder our ſaluation?

Mat. Becauſe ſuperſtitious perſons imagine, that they merit ſomewhat by them; which imagination turneth men from Chriſt, and therfore from their owne ſaluation. For that cauſe *Paul* calleth the forbidding of meats and of marriage, the doctrine of diuels. It is therefore a great deale better to goe on ſlowly in the waies of the Lord, than to runne apace in the waies of ſuperſtition: which whoſoeuer hath entred into, the further he goeth forward, the further he goeth from God, and therefore from eternall life.

1.Tim.4.

Theoph. Now I vnderſtand what ſuperſtition is.

But, ſeeing there be three euils by the which the worſhip of God is defiled, I demand why idolatrie onely is ſhortly touched in this commandement?

Mat. It is according to our ſecond rule, namely, that God when he meaneth to forbid many ſinnes of the ſame kinde, forbiddeth them all vnder the name of one, and that the greateſt, ſuch a one as idolatry is.

Theoph. Why thinkeſt thou idolatry to be a greater ſin, than the worſhipping of creatures, or ſuperſtition?

Mat. The reaſon in my iudgement is moſt plaine. For although a man be mad already, when he forſaketh God for ſome excellent gifts wherwith any creature hath been adorned of God, and worſhippeth that creature: yet then he may be ſaid to be ſore vexed with madnes and outrage when he worſhippeth an idoll, made by the induſtrie of man. Therefore the Scripture deſcribing that vanity, calleth idols the works of mens hands, and preſently after addeth: They haue a mouth and ſpeake not; they haue eies and ſee not; they haue eares and heare not; they haue

Pſal.115.4:

noſe

noſes and ſmell not; they haue hands and handle not; they haue feete and walke not; and finally that they be dead: In which words he ſignifieth, that men be altogether out of their wits, which worſhip the worke of mans hands, an image, dumbe, blinde, deafe, that vnderſtandeth nothing, and is voide of all the ſenſes, and therefore inferior to his maker and worſhipper: which appeareth euen by this, that neither of them would be like their idoll.

Theop. But they that worſhip images, will not grant thee that thou ſaiſt, namely, that they worſhip the images, much leſſe take them for gods. For they ſay, they be not ſo void of reaſon, but they know, they be either of wood, or ſtone, or of painting. But rather they affirme boldly and conſtantly, that all the worſhip which they do, tendeth to the honour of God, or of the Saints, whereof they be images. Against worſhipping of Idols.

Mat. What though we ſhould grant them all that they ſay? were not this extreme madneſſe, that they will worſhip God, by doing the things which he directly forbiddeth? Which alſo he affirmeth to be deſpight againſt him? But howſoeuer they deny it, it is ſo. For when they prefer one idoll before an other, and for religions ſake take vpon them long pilgrimages to ſalute ſuch an image, and doe mumble their praiers before them, euen as for that purpoſe they haue many images with them; it is clearer than the light, that they thinke there is in them ſome diuine power. And therfore they be cõuinced that they take thoſe images for Gods. Wherupon *Eſay* moſt ſharply reprooued the Idolaters of his time, although they euen then ſought the ſame ſhifts. So is the diuell wont to bewitch all thoſe, that receiue idols for religions ſake: for at the beginning indeed, he perſwadeth thẽ, that they be receiued that God may be worſhipped in them; but by little & little, he blindeth them with their mad religion, ſo as at the length they both worſhip them, and put their truſt in them. And indeed (as *Auſtin* ſaid moſt truely) no man looking vpon Images, can doe them any worſhip, who is not verily perſwaded in his heart, that they heare him. *Eſay* 44.17.

For this cauſe, the Fathers of the Elibertine Councell, the yeere from the birth of Chriſt 330. decreed thus concerning this matter; It is ordained that no pictures be had *Cap.6.& Can.31.*

had in Churches, leſt that which is honoured and worſhipped be painted on the walles; againſt thoſe which then would haue images placed in Churches.

Theoph. How then came it to paſſe, that afterward they were receiued into Churches?

Mat. It was decreed after many contentions and iars in the laſt Councell of *Nice*, about the yeere 754 when the diuell had before brought in many ſuperſtitions into the Church: But it lacked images all the time, from the coming of Ieſus Chriſt, vntill that Councell.

Theoph. Truly I am glad, that in going ouer theſe things, I haue learned at what time images were brought into the Church. Now I will returne againe to the order of our ſpeech. Thou ſaideſt, that in former times the old Idolaters vſed the ſame excuſes to defend their Idolatries, which the Idolaters of our times doe vſe now: who doe ſpecially complaine of this, that they haue verie great wrong done them, when they be compared with thoſe ancients, foraſmuch as there is great difference betweene themſelues and the other.

Mat. If it ſhall ſeeme good vnto thee to propound the things, wherein they ſay that difference is, I will cauſe thee to vnderſtand, that whatſoeuer they alledge is moſt vaine: and moreouer, that the Idolatry of our time, is altogether the ſame, with that ancient Idolatrie of the heathen and Iewes.

Theoph. It ſhall very much pleaſe mee to heare that of thee. But they make foure principall points or heads of that difference.

The excuſes of the newer Idolaters.

1. Firſt, that thoſe ancients, both Heathen and Iewes, (ſay they) beleeued their images to be gods, which we do not beleeue.

2. Secondly, they worſhipped many gods, we only one.

3. Thirdly, becauſe they worſhipped the images of things without ſenſe and reaſon, or elſe of moſt wicked men and women, as Iupiter, Mars, Venus, and many other ſuch like: and thoſe Images (ſaie they) be forbidden in this commandement, but not the Images which we worſhip, as of Chriſt, the virgin *Marie*, and of the Saints that now liue moſt bleſſedly in heauen.

4. Fourthly

4. Fourthly and last of all, we giue not that diuine worship to our images, which in former times the Idolaters gaue to their idols and famed gods. Vpon which things they gather, that indeed those ancients are worthily called and esteemed idolaters: but that they haue great iniurie done vnto them, when they be charged with this fault, from the which they thinke themselues free, vpon the reasons which I haue reckened vp.

Mat. I will answer in order vnto these foure points.

1. First, they bee foully deceiued in this, that they thinke those old idolaters beleeued their idols to be gods: for they changed them according to their pleasure, but they alwaies kept the same gods in their minde.

2. Moreouer, there was no god of theirs, which had not many images: and yet they did not according to that multitude, make to themselues many gods.

3. Finally, they did daily consecrate new images: yet had they no purpose and intent to make new gods. Wherupon it is plaine, that they were not so blockish and without sense to beleeue, that an idoll of stone, or of wood, or of gold, or of siluer, was the very essence of God: but onely a similitude or likenesse of God.

It is indeed certaine, that the Prophets sometimes reproued the Israelites for this, that they said to their idols: Thou art my God. But this was done for the cause which I spake of before: namely, for that giuing to images the honor due vnto God alone, they esteemed them as God, although they coloured that idolatry with faire excuses. The answer to the excuses of the newer Idolaters.

Theoph. Concerning the first point, thou hast sufficiently satisfied me. Let vs therefore come to the second; namely, that the Heathen had many gods.

Mat. That indeed is true, but they did neuer esteeme them alike: but rather constantly continued in this mind, that there was one chiefe God, to whom all the rest were subiect. For, so is the feeling of one God-head engrauen in the minds of men, that it cannot be pluckt out, albeit it be corrupted by their owne witlesse inuentions, and that more is, by their idolatry, as *Paul* saith to the Romanes. *Rom.* 1.

Therefore the other gods, whom they adored besides that chiefe God, were for this end worshipped, that they might

might be their patrons: which selfe same thing they also do at this day which adore men saints, and women saints. For they take them in the stead of their gods, when they giue that worship to their reliques and images, which is due vnto one highest God.

Theoph. Let vs now come to the third point: and it is this; That the prohibition which is contained in this commandement, is vnderstood onely of those idols, which are the likenesses of fained Gods, which the old Ethnicks and Iewes, being Idolaters, did worship; and that it doth not extend to the Images of the Saints that be in heauen.

Mat. This distinction is most false: for εἴδωλον in Greeke is altogether the same, that image is in Latine. But both do signifie the likenesses which are made vpon fooliſh deuotion. Whereupon it is, that they who worship them are called εἰδωλολάτραι, that is, worshippers of Idols or Images.

But let vs grant there is that difference or diuersity betweene these words which they affirme, what will it make for them? forasmuch as there is so generall a prohibition in this commandement, Thou shalt make to thy selfe no grauen image, neither any likenesse of the things, &c. that it admitteth no exception or restraint. For it doth plainely comprehend euery religious likenesse of al things, aswell liuing as without sense, reasonable or vnreasonable, men & women, aswell which now liue blessedly in heauen, as of the wicked, which now suffer the torments of their sinnes in hell. For the difference of the things to which the worship due to God, is giuen, taketh not away the reproch and iniury done vnto God.

Theoph. Now what answerest thou to the last point, namely, that they giue not the same worship to their idols, which in times past the ancient Ethnicks gaue to their fained gods?

Mat. I answer, that they be altogether alike: which shall plainely appeare, if we do a little more diligently looke into both, and make a comparison betweene them.

A compating of the old and new idolaters.

1 The Ethnicks sacrificed to their idols: so also doe the idolaters of our time. For they say Masses, (which they hold to be sacrifices) to the honour of Saints, yea at their Altars.

2 They

2. They offred them gifts, and ſo alſo do our idolaters.

3. They ſaluted them, they fell down vpon their knees before them, and finally made their praiers vnto them. Which thing alſo is diligently obſerued and done by the idolaters of our time.

4. They called vpon ſome for the plague, vpon other ſome for the ſafe deliuerance of women, other ſome for tempeſts vpon the ſea, other ſome to obtaine raine, and other ſome for faire weather: ſo alſo doe our idolaters.

5. They apparelled them, they ſet vp lights to them, they burnt incenſe: the ſame alſo doe our idolaters.

6. They caried them about in their ſolemne ſupplications, they followed them moſt deuoutly, being caried vpon mens ſhoulders, and to this purpoſe, that they might obtaine their requeſts. The ſame alſo is vſed among our Idolaters.

7. They appointed vnto them formes of praiers and worſhip, they built them Churches, and ordained Prieſts, of whom their ſeruice might be done: ſo alſo doe ours.

8. They ſought high places, and places vnreſorted to by men, planted with trees, wherein they built the Chapels of their idols. By meanes whereof, wretched men (made drunke with blinde deuotion) were ſo out of their wits, that there was very great reſort of people vnto them, no otherwiſe than as if God himſelfe had beene preſent there. The Idolaters of our time haue carefully done all theſe things to the very ſelfe-ſame end.

9. In each citie and towne one was choſen, to be the patron of the place, and the protecting God. The ſame alſo doe ours.

10. They ſwore by their names, and had them continually in their mouth, and alwaies caried about with them their images to worſhip. The ſame alſo doe our idolaters. To conclude, at length the names of the idols were changed, but the ſame idolatry is ſtill retained.

But we muſt diligently marke the craft of Sathan in this behalfe. For, to the end he might reſtore and bring in againe the old idolatry, he hath borrowed the names of the holy Apoſtles and Martyrs, by whom in former times it was ouerthrowen and driuen away, and by this meanes it

hath put on another perſon, that it might not be knowen.

Theoph. I haue taken no ſmall pleaſure by that which thou haſt ſpoken vpon theſe foure points. Now, that our ſpeech may end there where it begunne, I doe acknowledge that the Diuell, which in our age hath brought in againe the ancient idolatry, vpholdeth it by no other arguments, than thoſe wherwith in former times it was defended by him.

Mat. It is euen ſo. For, wheras the Idolaters of our age deuiſing a worſhip of God and images of Saints, pretend and ſay, that the remembrance of God is the better engrauen in their minds, the ſelfe ſame thing was pretended by thoſe old idolaters.

Theo. It is very likely that men euen from the beginning were by theſe two reaſons mooued to idolatry: namely, that both they might worſhip God better, and deeply faſten the remembrance of him in their mindes.

Mat. But there is nothing which is more to the diſhonour of God, and more putteth him out of the mindes of men, than idolatry.

Theoph. Why ſo?

Mat. Becauſe there can be no greater deſpite done to God, than (contrary to his expreſſe forbidding) to giue the worſhip due to him, vnto dumbe and dead images, which alſo we may liken to fetters, ſnares, or gins, wherwith men be held faſt vpon the ground, being lets and hinderances to their minds, that they looke not vp to heauen, neither come to God with true knowledge and remembrance of him.

Theoph. I deſire, if it ſhall not be troubleſome to you, to alledge three obiections, wherwith idolaters labour to defend themſelues: not that I make any doubt of things ſo plaine, but to the end I may be able fitly to anſwer the aduerſaries, if at any time I haue occaſion.

Mat. Thou ſhalt not trouble me, though thou enlarge this ſpech: for I am much delighted when any occaſion is giuen me, to diſcouer the craft of the diuell; who, vnder colour of Religion and worſhipping of God, bringeth it to paſſe, that he himſelfe is worſhipped of idolaters. Therfore propound thoſe obiections.

Theoph. The first of them is this, that they giue not to the images the adoration or worship due vnto God: For they say, they giue to images onely that worship which they cal δουλεία, and that they doe reserue λατρεία vnto God.

The first obiection of the Idolaters of our time.

Mat. This distinction is nothing else but a matter fained of the Greeks, as it may appeare by the words themselues being Greeke, wherwith they might cloke the vngodlines of the idolatry brought into the church by them. Howbeit by this distinction they meant that they worshipped God, and serued the images. But their deedes declare that the matter is farre otherwise. For if it were their purpose to worship the images with the worship which they say is to be reserued for God, what would they doe more, seeing they fal downe vpon their knees, and most deuoutly salute them whensoeuer they come in their sight?

The answer to it.

But let vs grant that the idols (as they say) be not worshipped, but serued of them, are they not in expresse words condemned of God by the prohibition of this commandement, when after these words; *Thou shalt not bow downe to them*, the Lord straightway addeth, Neither shalt thou serue them? Which things being so, it is plaine that this distinction is most friuolous, and that it is onely in words, by the which they would blind the eies of the simple, especially seeing it is certaine that the Scripture vseth those words, δουλεία and λατρεία for the selfe same thing, and attributeth both of them vnto God.

Rom. 1. 9. & 7. 6. & 12. 11.

Theo. Now I come to their other obiection, which is of the Cherubins, and the brasen serpent that were made by God his owne commandement. The Cherubins to couer the arke of the couenant, but the brasen serpent was set vp in the wildernesse, that such as were stung by the biting of the serpents, by the sight thereof might be healed, and deliuered from present death. And from hence they will conclude, that it is lawfull to haue images in churches.

The second obiection. *Exo.* 25. 18. *Num.* 21. 8.

Mat. These examples doe not any thing at all serue their turne. For God himselfe had commanded the Cherubines, as also the brasen Serpent, not indeed to be adored or worshipped, but to represent or signifie some things fit for that time, when the Ceremoniall law was in vse. For the Cherubins were in that holy inner place,

The answer.

which is called the holieſt of all, out of the ſight of all, ſaue onely of the high Prieſt, who went into it onely once euery yeere: ſo as all occaſion of abuſing them was taken away. Concerning the braſen Serpent, *Ezechias* is ſpecially commended of the holy Ghoſt, for that he brake it, becauſe after a ſort it was worſhipped of the people. Now therfore with what face dare they alledge theſe examples to vphold their Images, ſet vp contrary to the expreſſe commandement of God? ſeeing eſpecially there is ſo filthy an abuſe of them vnto all kind of Idolatry.

2. *Kin.* 18. 4.

Theoph. But what did the Cherubins, and the braſen ſerpent ſignifie?

Mat. Euery Cherubin had foure wings: with two they couered their face, whereby was taught, that the Angels themſelues be ſo ſtricken with that brightneſſe of the diuine Maieſty, that they cannot endure it, and ſo be compelled to couer their faces: with the other two wings they couered the mercy ſeat which was vpon the Arke, to inſtruct vs that God is incomprehenſible, and therefore ought not to be repreſented by any humane likeneſſe. Touching the braſen Serpent, God ſignified by it, that all they whom that old ſerpent (namely the diuell, with whoſe poiſon, and that indeed deadly, we are infected through ſinne) had bitten, were healed, ſo as by faith they doe flie vnto Chriſts death. For the braſen Serpent was a figure of Chriſt, as the Lord himſelfe teacheth in theſe words; As *Moſes* lifted vp the Serpent in the wilderneſſe, ſo muſt the Sonne of man be lifted vp, that whoſoeuer beleeueth in him ſhould not periſh, but haue life euerlaſting.

Iohn 3. 24.

The third obiection.

Theoph. I am ſatisfied for the ſecond obiection: the third is behind, wherein they alledge almoſt innumerable miracles, which were wrought in fauour of the worſhippers of Idols, and for the puniſhment of ſuch as deſpiſe them.

The anſwer.

Mat. Although I might moſt worthily reiect the greateſt part of thoſe miracles as falſe and fained, yet will I grant this, that they may be all taken for miracles indeed. But what can they build with them? might not the heathen boaſt the ſelfe ſame thing of their idols? let prophane hiſtories be read, they will affoord infinite examples of

Valer. Max. lib. 1. *cap.* 2.

thoſe

thoſe things, neither indeed is it maruell. For, the diuell, to the end he might eſtabliſh his owne falſe doctrine would therein follow God.

Theoph. How?

Mat. As God when hee meant to open his truth vnto men, ſent foorth true Prophets and Apoſtles to preach it; and furniſhed them with the power of the holy Ghoſt, that they might confirme it by ſundry miracles: ſo the diuell the father of lies aſſaied the ſame thing, when he would bring in idolatry and ſuperſtition into the world. For, he raiſed vp falſe Prophets and Apoſtles to preach it, and gaue them the power of working miracles, for the confirmation of it. Hereupon it is, that Chriſt warneth vs, diligently to take heede of falſe Prophets, who (ſaith he) ſhall do great ſignes and miracles, ſo as they ſhall deceiue (if it were poſſible) the very elect. Whereunto alſo may be applied the ſaying of the Apoſtle ſpeaking of antichriſt: Whoſe comming is by the working of Sathan, with all power and ſignes, and lying wonders. *Mat.* 24. 24. 2. *Theſ.* 2. 9.

Theo. Why doth the Apoſtle call them lying wonders?

Mat. Not ſo much to note the falſehood of them, as to giue vs to vnderſtand of the end whereat thoſe miracles doe ſhoot: and that is to confirme moſt falſe and lying doctrine, ſuch as are idolatry & ſuperſtition, which are directly contrary to Gods word, which indeed ought to be vnto vs in ſtead of a touch-ſtone, whereby to diſcerne true miracles from falſe; that we be not deceiued by them.

Theoph. Thou thinkeſt therefore that all miracles, which ſerue to confirme falſe doctrine, are wrought by the diuel, & are therefore to be refuſed as lies and done to deceiue.

Mat. I thinke ſo. And for this cauſe, doth the Lord warne vs by Moſes, if there ariſe in the middeſt of vs a Prophet, that foreſheweth things to come, or ſheweth any other ſigns with purpoſe to turne vs aſide from his worſhip, that we doe not heare ſuch a Prophet. For the Lord your God (ſaith he) proueth you, to ſee whether you loue him with all your heart. *Deu.* 13. 1, 2. 3.

Theoph. But how can the diuell haue the power to worke miracles, which appertaineth onely to God?

Mat. The Lord looſeth the bridle vnto him, and giueth

that power, that so he may auenge himselfe, vpon those which despise and refuse his truth; of whom *Paul* thus writeth; Therefore will the Lord send them strong delusions, that they may beleeue lies.

2. *The.* 2. 11.

Theoph. Thou hast now satisfied me concerning the first part of this commandement: and those abuses haue been discussed in it, which are wont to be brought into the worship of God, but chiefely the greatest among them, namely idolatry. It remaineth therefore that we come to the other part, to the end we may know, what is to be done in the outward seruice of God, that is framed according to his owne will.

The other part of the 2. commandement.

Mat. That is, when worship is giuen him both agreeable to his nature; and acceptable to his maiesty.

Theoph. What is that worship or adoration agreeable to the nature of God?

Mat. It is taught of Christ himselfe, speaking to that woman of Samaria, when he saith: The houre commeth and now is, when the true worshippers shall worship the father in spirit and truth: for the Father requireth euen such to worship him. Now he opposeth or setteth spiritual worship which God requireth, against carnall worship deuised by men: which, because it is answerable to their carnall and corrupt nature, maruellously pleaseth themselues, but doth most highly displease God that is a spirit. Yea indeed no worship but spirituall is acceptable vnto him.

Of spirituall worship.

Iohn 4. 23.

Theoph. Now it is to be seene, wherein that adoration or spirituall worship standeth.

Mat. Sincere praier is the chiefe part of it, whether it be publike or priuate, when our hearts be lifted vp to God with a pure conscience, all things being taken away, that may withdraw or estrange our minds from him, as images, candles, and such other inuentions of men, falling downe vpon our knees, our heads vncouered, and hands lifted vp to heauen.

Theoph. Are not kneeling, vncouering of the head, and lifting the hands vp to heauen, carnall ceremonies?

Mat. No in no wise. For we call them carnall ceremonies, that were deuised by men, and such as tie our minds to these earthly things: but these are both ordained of God

God, and so bring foorth far diuers or vnlike effects. For they call our minds from these earthly and fraile things, & doe lift them vp to true pietie, and spirituall meditation.

Theoph. Is there nothing else required to worship God spiritually, besides the things which thou hast rekoned vp?

Mat. There is somwhat else required: namely, that we do heare his word, and receiue the Sacraments with humblenesse and reuerence of mind, and with purity of conscience. Concerning the rest, so as we auoid all superstitious and humane ceremonies, we must vse the liberty which Christ by his death hath purchased for vs.

Theoph. What is that Christian libertie?

Of Christian liberty.

Mat. It is in euery part of it, a spirituall thing: the whole force whereof standeth in the appeasing and quieting of fearefull consciences, that God may be so much the more earnestly glorified of vs. And indeed it consisteth of foure parts, the first two whereof (although they be the chiefe) doe not make much for that we haue in hand: they were also handled by vs in the former booke, yea rather they be the argument of it.

Theoph. Neuertheless I would haue you declare them in a few words, that so I might cal to minde the things that haue beene already spoken of before. 1.

Mat. The first is, an effect of our redemption: namely, that Christ hauing by his death redeemed vs from the slauery and tyranny of the diuell, hath brought vs into the most happy liberty of his kingdome. For by it we be taken for the sonnes of God, and therefore heires of his kingdome. For this cause Christ said to the Iewes, The seruant abideth not for euer in the house, but the son abideth for euer. Therefore if the sonne haue freed you, you shall be free indeed. *Ioh.* 8. 35.

The other part hangeth on the former, and it is a fruite of our regeneration, by the which when Christ hath set vs free from the seruitude of sinne, we are restored into liberty by his spirit, so as both we haue will, and abilitie from the heart to serue God. Therefore the Apostle saith: Where the spirit of the Lord is, there is liberty. 2. 2. *Cor.* 3. 17.

Theoph. Declare the other parts of Christian liberty, appertaining to the speech we haue in hand.

Mat. Either of them hangeth vpon our redemption. Now the first is this; that Christ by his death hauing put an end to all the ceremonies (which were nothing else but shadowes and figures) he hath deliuered vs from the bondage of them, to the end we might offer vnto him a worship meerely or altogether spirituall.

Col. 2. 16. *Heb.* 10. 1. But if we be deliuered from all those ceremonies which were commanded of God, by farre stronger reason are we set free from those, which were inuented by men, which also haue in them plaine superstition.

4. Of the vse of meats and other things. The last part standeth herein, that by the death of Christ the lawfull vse of the creatures which we had lost in *Adam* through sinne, is againe restored and renued vnto vs.

Theoph. How commeth that to passe?

Mat. Men by sinne became the enemies of God, and therfore vnworthy to vse the good things of God: but being reconciled to him by the death of his son, and adopted or taken to be his sons, we may now with liberty of conscience vse al the blessings of the earth and other creatures which he giueth vs to sustaine our life, to the end we might so much the more earnestly serue and worship him, vntill he translate vs from this life into that eternall inheritance. *Tit.* 1. 15. Hence is that of *Paul*: To the pure indeed all things are pure: but to the vnclean and vnbeleeuers nothing is pure. By which things it appeareth that Christian libertie doth by no meanes loose the bridle to our carnall desires, but standeth only in this, to bring peace to troubled consciences, whether they be out of quiet, & full of care about the forgiuenesse of their sins, or else be troubled about the vse of the creatures, and of other indifferent things, so as they may vse them most freely, without any doubt or scruple of conscience.

Theoph. But the vse of the creatures and of indifferent things, seemeth not to auaile much to the quieting of our conscience, much lesse to the spirituall worship of God, whereunto notwithstanding you did ascribe it.

Mat. It profiteth much vnto both: and indeed first of all except we doe certainely know that we may freely vse the creatures of God, our consciences shall neuer haue rest, yea rather they shal wauer & be tossed to and fro with doubting

oubting and superstition. Therefore *Paul* saith, Blessed he that condemneth not himselfe in that which he al- *Rom.*14.22.
oweth: that is to say, which is certainly perswaded with himselfe, what is allowed or disallowed of God.

Concerning the spirituall worship due vnto God, as it is " "
defiled by a superstitious abstaining from the creatures, so " "
by the lawfull vse of them in his feare, & without offence, "
is much augmented: yea rather in this part, there is a cer-
tain testimony of the spiritual worship which we desire to
giue vnto him, when as we will not submit our selues to " "
the superstitious commandements of men. Therefore *Paul*
speaking of his Christian libertie, saith: In the liberty wher- *Gal.*5.1.
with Christ hath made vs free, continue or stand you, and
be not againe entangled with the yoke of bondage.

Theoph. What meanest thou when thou saiedst, Wee were to vse the creatures of God in his feare?

Mat. That is to say, soberly and reuerently, as it were before him.

Theoph. Why madest thou mention of offence?

Mat. Because it must specially be taken heed vnto, that by our liberty we giue no offence to the weake. For the doctrine of christian liberty, is not against the rule of charity.

Theop. What is an offence?

Mat. The word properly signifieth something laid in Of offences.
the way, vpon the which he that walketh may stumble and fall. In this place by translation, or a borrowed kinde of sense, it is taken for that, by the which we are hindred from receiuing the doctrine of the truth, or els be turned from it, after we haue receiued it. In which sense he is said to offend one which either saith or doth any thing wherby the saluation of his neighbour is hindred. Now that is a most grieuous sinne. For Christ saith, Whosoeuer shall offend *Mat.*18.6.
one of the little ones that beleeue in me, it were better for him that a milstone were hanged about his necke, and that he should be drowned in the bottome of the sea.

Theoph. May there not be some certaine rule set downe, whereby it may be vndoubtedly knowen, in what things and how we are to beware, that we giue not offence to our neighbour?

Mat. There is, but that we may rightly vnderstand it,

we muſt know, that there be two kinds of offences. There is one called an offence taken, which falleth vpon the head of him that taketh it, foraſmuch as no occaſion was giuen. As for example, if any take offence becauſe his neighbour doth ſomwhat, that is commanded of God, or refuſeth to do ſome euill thing, forbidden of God. For euen as our liberty muſt be ſubiect vnto charity, ſo charity & the righteouſneſſe of the Law, required in the ſecond Table, ought to be ſubiect to the puritie of faith. Therefore thou maieſt not offend God, to auoid the offence of thy neighbour.

The other kinde of offence, is called offence giuen, the fault and condemnation whereof, lighteth vpon him by whom it is giuen. As when one giueth offence to his neighbour, by doing ſomething forbidden of God, or elſe offendeth the vnlearned and weake, by an vncharitable and vndiſcreet vſing of indifferent things.

Theoph. What vnderſtandeſt thou by indifferent things?

Mat. Thoſe, which of themſelues be neither good nor euil; ſuch as it is knowne theſe be; to eat fleſh or fiſh. Now, I ſaid, that we muſt not offend the weake, through the vſe
Rom. 14. 15. of them. For the Apoſtle ſaith; Deſtroy thou not him
1. *Cor.* 8. 13. with thy meat, for whom Chriſt died. And againe, in another place; If meat offend my brother, I will eat no fleſh, while the world ſtandeth; that I may not offend my brother.

Theo. But why doſt thou mention the weake only, when thou ſpeakeſt of an offence giuen in indifferent things?

Mat. Becauſe we muſt abſtaine from them, only for the weakes ſake, vntill they haue beene taught and confirmed in the knowledge of Chriſtian libertie; but not for the malicious men, and mockers of Chriſtian libertie; among whom alſo ſometime it is profitable, that we claime and take our libertie; that it may be knowne, what doctrine or Religion we profeſſe.

Theoph. The third part of this commandement is behinde: I would haue thee open that in few words.

Mat. It beginneth at theſe words; I am the Lord, thy God, ſtrong, iealous, &c. Hee calleth himſelfe our God, both to oppoſe himſelfe to idols, as eſpecially to ſhew, that it is he alone, to whom wee ought to cleaue; ſeeing

at he is our God, that is mercifull and good. He calleth imſelfe ſtrong & iealous, to teach vs, that he both can & ill reuenge ſo great an iniury, & indeed with ſo grieuous engeance, that it ſhall ſtretch it ſelfe to their children, e- en to the third & fourth generation of ſuch as follow he vngodlineſſe of their fathers: Euen as alſo he ſheweth s perpetuall mercy and goodneſſe, to many generati- ns, vnto them which loue him and keepe his law.

Theoph. There be three things in this thy expoſition of hich I thinke it fit to aske thee.

Firſt, in what ſenſe God is ſaid to be iealous: foraſmuch s the affection of iealouſie doth not any way agree to his aieſtie.

Mat. The Lord giueth himſelfe this title, hauing reſpect o the couenant made with vs. Now this he often compa- eth vnto marriage; as well for the vnion which we haue, with him, as for the mutuall fidelitie which we alſo haue romiſed vnto him. Hereof it cõmeth, that by the prophet he ſaith; I will marry thee to my ſelfe, in faithfulneſſe: as if he did ſay, that as he performed to vs all the duties of a faithfull and true husband, euen ſo he required againe by couenant, of vs, loue and chaſtity, belonging to marriage. And for this cauſe he complaineth, & not ſeldome, by his Prophets, that Iſrael committed fornication with idols, & was polluted or defiled with adultery. When therefore he alleth himſelfe iealous, he doth it, that with one word he may cut off al the vaine excuſes, wherewith idolaters ſeeke o hide themſelues. For this he meaneth; that he cannot by ny meanes beare it, that vnder any colour, we ſhould giue he loue & reuerence, due to him, vnto idols: as an husbād hat religiouſly & holily loueth his wife, cannot endure it, whatſoeuer ſhe pretendeth, that his wife ſhould beſtow he ſignes of her friendſhip & loue vpon another. Moreo- er, by this title he warneth vs, that at the laſt he will exe- cute no leſſe puniſhment vpon Idolaters, than a iealous husband vpon his wife, often taken by him in adultery.

Why God is called iealous.

Hoſ.2.20.

Ier.3.

Hoſ.2.

Theoph. The other thing commeth to my remembrance, whereof I ſaid I would aske; how it agreeth with the iu- ſtice of God to require the puniſhment of the fathers of- fence, of his poſteritie.

Mat.

Mat. The Lord meaneth not, that the children shou
be punished for the sins of the parents, forasmuch as h
Eze. 18.10. saith by the Prophet; That he will not, that the son shou
beare the iniquity of the father, or the father beare thei
quity of the sonne. But this visitation is fulfilled, when th
Lord taketh from the house of the vngodly his grace, th
light of his truth, and the other helps of his saluation. Now
then, nothing els can be looked for, but that the children
being forsaken of God, should liue most wickedly, & mou
God to take vengeance vpon them. From hence is tha
prepostorous and disordered desire of the children to fol
low the idolatrous waie of their parents: whereupon i
commeth, that they excuse their idolatry by this one pre
tence, namely, the example of their fathers. But if the Lor
do threaten so great punishment to Idolaters, so much
blinded, that they thinke God is rightly worshipped o
Against the Nicodemites. them: how much more fearfull iudgement ought they t
looke for, that be illuminated with the light of his truth
and notwithstanding defile themselues with idolatry an
superstitions, against their consciences?

Theoph. Those men are wont to answer (which also m
selfe haue heard from them, more than once) that they ac
knowledge no sin in that; seeing they lift vp their minde
vnto God, in the middest of those vngodly superstitions
which also they hate, with all their hearts.

Mat. It is a most vaine excuse, which the diuell hath
put into their heads to lull their consciences asleepe, and
so to hold them in his nets.

Theoph. But how can they be conuinced of idolatry? see
ing that the outward actions of men should be iudged of
by the inward action of the heart.

a bad intention doth vse a good action: soe a good intention cannot iustify a bad action.

Mat. That indeed is true, in such things as of them
selues be good or indifferent, and be made ill by an ill in
tent: as, if one praied to God, to be praised & well though
of. But concerning actions of their own nature euill, and
expressly forbidden of God, as is outward idolatry, there
is no inward affection of the minde which can make them
good, and acquit them from sinne.

Theoph. In what place is outward idolatry forbidden?

Mat. In the second commandement; where, by name

he Lord forbiddeth, that no man bow himselfe to idols, r worship them. Which thing is often repeated in sun- ry places of the Scripture.

Moreouer, it may be gathered of that, which the Lord nswered *Elias*, when he noted, & (as it were by outward gnes) marked the Israelites, which had not fallen away rom his religion. For he saith, I haue reserued to my selfe *Rom.* 11.4. euen thousand men, which haue not bowed the knee to he image *Baal*. In which words he declareth, that all such s worshipped *Baal* with the outward gesture, were idola- ers, although they might pretend the inward affection of heir minde to be otherwise. Is it not also iust and right, hat God should be worshipped of vs in our bodies, aswell s in our mindes, forasmuch as he is the maker of both?

Theoph. Againe, they do allege for themselues, the ex- mple of *Naaman* the Syrian; who, being lightned with he knowledge of the true God through that miraculous ure, said vnto the Prophet; Herein the Lord be mercifull 2.*King.*5.18. o thy seruant, when my Lord shall goe into the house of *Rimmon* to worship there, & shall leane vpon my hand, and bow my selfe in the house of *Rimmon*: In this bowing my elfe in the house of *Rimmon*, I beseech the Lord to forgiue is seruant, in this thing. To whom the Prophet answe- ed: Goe in peace. Of which words they gather, that the rophet gaue his consent, he should do that thing.

Mat. This example maketh more against them, than or them: for that *Naaman* the Syrian, the cheife captaine f the hoast of the King of *Aram*, and most deare to the ing himselfe, when he was first conuerted to the religion f the true God, knew that he sinned, if he did but onely pply himselfe (in his seruice and bowing) to the King hile he worshipped: and he praieth God to forgiue him hat sinne. But these our Nicodemites, which haue so ma- y yeeres beene taught the knowledge of God and of his piritual worship, and indeed farre more cleerely than he Fathers vnder the Law euer were, can not be brought hus farre, to confesse that they sinne, when euery where f their own voluntary accord, and without an inforce- ent of the kings authority, that vseth their seruice, they e partakers of idolatrie and superstitions. Verily, the

confession

confession of *Naaman* the Syrian shall be sufficient t
condemne them in the day of iudgement: so farre o
therefore it is, that by it they can by any meanes defen
themselues. Concerning the answer of the Prophet, G
in peace, he doth not by it allow the sinne of *Naaman*, nei
ther was it his minde to flatter *Naaman*: But when he saw
him, in so little space of time, to haue profitted so well i
the knowledge and feare of God, as that freely he confes
sed and condemned his owne infirmitie; he encourage
him, and putteth him in hope, that God would strenghte
him, and bring that to perfection, which he had begun i
him.

For this cause he saith, Goe in peace. But if he had ha
to doe with the Nicodemites of our age, he would haue
vsed a farre other manner of speech, and haue cried ou
aloud the same thing, which *Elias* (that went before him)
did to the Iewes of his time, mingling the worship o
1. Re. 18. 21. Idols with the seruice of God; How long doe yee halt be
tweene two opinions? If the Lord be God, follow him
but if *Baal* be he, goe after him.

Theo. I am not a little glad, that I haue gotten th
meaning of that place. For sometimes I haue beene trou
bled about the loosing or vntying of that knot. I doe no
therefore now think, that the Nicodemites haue any ex
cuse, whereby to cleare themselues from the crime of ido
latrie: seeing it is euident, that this excuse of theirs is no
thing woorth.

Mat. Adde hereunto, that there be against them th
examples of *Daniel* and his fellowes, and of innumerabl
Martyrs, who rather chose to suffer most cruell death, tha
neuer so little to make shew that they worshipped idol
Forasmuch therfore as they dare not impute foole-hardi
nesse to these faithfull seruants of God (of whom the scrip
ture it selfe reporteth honourably) it followeth of necessi
tie, that they must condemne themselues; because the
feare men more than God, of which fault, there is n
doubt but their owne conscience accuseth them. L
them therefore thinke vpon that sentence pronounced b
God against the fearefull, (that is, such as knowing th
truth, doe for feare dissemble it; whom hee ioineth wit
vnbeleeuer

vnbeleeuers, abominable, murtherers, whooremongers, sorcerers, and liers) to whom he saith; Their part is appointed in the lake which burneth with fire & brimstone: which is the second death. Let them, I say, remember that sentence; that (if they haue any care of their saluation) they may preuent the wrath and iudgement of God, by true repentance. Apoc. 21.

Theoph. Let vs now returne to the words of the commandement. Why did he rather say, *to them that hate me*, than, *to them which doe not obey me?*

Mat. That he might make the vngodlinesse of such as obey him not, especially of those which breake this commandement, the more manifest. For, by that their disobedience, they declare the inward hatred, which they beare towards him. But cõtrariwise, the godly, by keeping of his commandements, doe witnesse their loue and reuerence of him. Whereby it is apparant, how much idolaters and superstitious persons be deceiued, when they thinke to declare their loue toward God, by their phantasticall and brainesicke religions; seeing God himselfe testifieth, that such deuices, be signes of the greatest hatred against him. And, indeed, by these things is ouerthrowen that most false and hurtfull principle of Idolaters, wherein they affirme, that all things which be done with a good intent (that is, with a minde to serue God) are well done. Of good intents.

Theoph. But yet, it seemeth impossible, that good intents should be ill.

Mat. True, if thou meane such intents, as may truely be called good.

Theoph. Which are they?

Mat. Such as are grounded vpon the expresse word of God. For, the other which be against the word of God, howsoeuer men esteeme them to be good, yet are they most abominable and displeasing to God. Therefore, the good intents, as they call them, of Idolaters, & superstitious persons, are no better than the intents of the Iewes, which put Christ to death; or of those, which haue slaine almost innumerable faithfull seruants of Christ, of whom euen Christ himselfe witnesseth, that they thought they did God seruice. Ezzah had a good intent, had it bin well grounded. Ioh. 16.2.

Theoph.

Theoph. Let vs go forward. Why doth God, ſpeaking of puniſhment, mention onely three or foure generations; and, ſpeaking of reward, nameth thouſands?

Mat. To teach vs, that he is more inclining to gentleneſſe, and doing of good, than to ſeueritie. Notwithſtanding, the ſentence pronounced of God is not ſo generall, but that ſtill he reſerueth it in his owne libertie to ſhew himſelfe merciſull when he pleaſeth, to the children of the wicked, and to refuſe and caſt off ſuch of the ſeed of the faithfull, whom it ſhall ſeeme good vnto him. Neuertheleſſe, he ſo tempereth it, that his promiſe and threatning may appeare to be neither vaine nor deceitfull.

Theoph. But theſe things ſeeme to agree rather to the whole Law, than to this commandement alone.

Epheſ.6.2. *Mat.* Right. For the Apoſtle witneſſeth, that the fift commandement is the firſt with promiſe; namely, ſpeciall.

Theoph. Wherefore then are they put into this commandement?

Mat. Becauſe the breach of the whole Law followeth vpon the breaking of this. For, when any man goeth about to ſet vp another than the true God, he hath alreadie broken the whole Law. For, whatſoeuer can be performed or done by him, cannot be eſteemed obedience to God; but to the idoll which he hath made.

Adde this alſo, that idolaters are ſo buſied in their ſuperſtitions, ioyned moſt neerely with idolatry, and doe ſo ſwell with a vaine opinion of merit, that they eaſily deſpiſe and ſetlight by the lawfull keeping of Gods commandements: which, daily experience doth plentifully witneſſe.

The third commandement.

Thou ſhalt not take the name of the Lord thy God in vaine. For, the Lord will not hold him guiltleſſe, that taketh his name in vaine.

Theoph. Wee haue beene long in the expoſition of the ſecond commandement: becauſe the matter it ſelfe required it. Now we are come to the third. And firſt, let vs ſee, how many parts there be of it.

Mat. Three, as of the former.

1 In the first, is forbidden the rash vse of Gods name.

2 In the second, is commanded the sanctifying of it: and this is contained vnder a prohibition.

3 The third is a threatning pronounced against the breakers of this commandement.

Theoph. That the exposition of this commandement may be the easier, I will demand three things.

1 First, in what sense the name of God is taken, in this place.

2 Secondly, what it is to take the name of God in vaine.

3 Thirdly, how many waies it may be taken in vaine.

Theoph. Declare, what the name of God signifieth.

Mat. It is first taken for God himselfe: as it is easie to gather out of the words of *Moses*: If thou shalt not take heed to doe all the words of this law, which are written in this booke, to feare that glorious and terrible name, *the Lord thy God*, the Lord will make thy plagues wonderfull. Secondly, it signifieth all those things, which concerne his glory: as his word and works.

The first part of the third commandement is of Gods name. *Deut.* 28, 58.

Theoph. But now what is it to take the name of God in vaine?

Mat. To speake of God, or his words, or works, contemptuously, lightly, and rashly: this is to prophane and vnhallow his Maiesty. For this cause he said rather, *the name of the Lord thy God*, than *my name*. For, this he meant; that, seeing the Lord is our God, we ought to thinke so reuerently of his maiesty, that of vs it should be had in most reuerend and inuiolable estimation.

How the name of God is taken in vaine.

Theoph. Now we are to see, how many waies the name of God is taken in vaine: which is the third point of the first part of this commandement.

Mat. It may indeed be taken in vaine, sundry waies: which notwithstanding I will reduce vnto fiue.

How many waies it is taken in vaine.

1 The first, which is also the most grieuous, is blasphemie, that is, railing, namely, when a man doth not onely speake contemptuously of God, but doth also vse reproachfull words, and such as sauour of contempt against his Maiestie: as they do, that renounce God. To whom also, we doe ioyne all those, that trample vnder their feete the

moſt holy myſtery of our ſaluation wrought by Chriſt, & doe vſually ſweare by his death, bloud, body, and other parts thereof: as, his head and belly; and that, for the moſt part, of ſet purpoſe, and for the nonce; not being ſtirred or occaſioned thereto, by anger: albeit, indeed, there be no anger, that before God can excuſe ſo horrible blaſphemy.

Theoph. Such men verily be far off from giuing thoſe thanks which we owe vnto him, in that he vouchſafed to take vpon him our humane nature; and that, in it (to deliuer vs from euerlaſting death) hee would be abaſed to the moſt ſhamefull death of the croſſe.

Mat. Thou ſaiſt true. And therein they ſhew themſelues worſe than the very Iewes, of whom he was crucified. For, if they had knowen him, they would not haue crucified the Lord of glory, ſaith *Paul*. Therefore, except they repent, it muſt needs come to paſſe, that (to their eternall miſery) they ſhall feele his moſt iuſt wrath and iudgement, ſeeing that, of ſet purpoſe, they doe ſo profane the benefit of our redemption wrought by him.

1. Cor. 2. 8.

Theo. Let vs ſearch out another way, wherby the name of God is taken in vaine.

The prophaning of Gods word.

Mat. When we abuſe the holy Scripture: which is done, chiefly three waies.

1 Firſt, when it is profaned by ridiculous ſcoffes and mocks, as the maner of drunkards and prophane men is.

2 Secondly, when it is corrupted; that is, wreſted otherwiſe than the true ſenſe is: as, heretikes doe.

3 Thirdly, when any abuſeth it to inchantments or ſorceries, for the healing of men or beaſts, and ſuch like.

Theoph. But they which by that meanes heale diſeaſes, (eſpecially thoſe of men) do ſay, there is no ſinne in it: ſeeing they vſe good words, whereof there followeth a very good effect; namely, good health for the moſt part reſtored to the ſicke.

Mat. The diuell vſeth to aſſaile men, diſguiſed: that is to ſay, he changeth himſelfe into an Angell of light; to the end he may be the better welcom. For he knoweth, that if he were deſcried, all would abhorre him. Therfore he can finde no better colour, than if he make ſhew of the word of God: which neuertheles, is both corrupted by him, and wreſted

2. Cor. 11. 14

wreſted from the true meaning; as he doth with heretickes: or elſe it is turned from the right and lawfull vſe (namely, doctrine, reproofe, correction, and inſtruction) to the healing of bodies, and ſuch other deluſions; wherby both it is profaned, and the name of God taken in vaine. Whereupon it is plaine, that the cures, which ſometimes enſue vpon thoſe deceits and iuglings, be not of God (againſt whom there is that way, great ſin committed); but from the Diuell.

Theop. Canſt thou prooue, that thoſe kinds of healings or cures, be of the Diuell?

Mat. Yea indeed, and that moſt eaſily. For God vſeth onely two waies to the curing of diſeaſes: whereof one is naturall & ordinary; namely, by the help of medicines, whereinto he hath put that vertue and force: the other is beſides the courſe of nature, by miracle; which is when God himſelfe doth it, by his own power. But, that way of healing, by rehearſing words out of the holy Scriptures, cannot be called ordinary or naturall; foraſmuch as the word of God is not giuen to heale bodies, but ſouls. Neither can it be reckned among the miracles, which proceed from the power of God. For, the power of God is not tied to the vttering of certain words, be they neuer ſo good or excellent, otherwiſe there were no man, that might not do miracles at his pleaſure; which, in very deed, is moſt abſurd. For thereupon it ſhould follow, that God declareth his power, not according to his owne will, but according to our pleaſure. Therefore no man ought to doubt, but that theſe kinds of healings be of the diuell, and not of God.

Theoph. They obiect, that it is not likely, that the diuell (the enemy of mankind) ſhould regard and care for the good health of men.

Mat. That which treachers and poyſoners are wont to doe (namely, to flatter thee for a time, to the end they may afterward lay hands vpon thee the more eaſily) the ſame doeth the diuell. For, if he heale the diſeaſes of cattell, he doth it with no other minde, but to binde the owners of them to himſelfe. If he bring any eaſe to our bodies, he doth it to bring the ſoule in bondage to himſelf, and (conſequently) that, at length he may throw downe body and

ſoule into hell, where he is. Finally, he doth alwaies vſurp dominion and Lordſhip ouer them, to whom he maketh ſhew of ſeruice for a time.

Theop. It were therefore better for a man to ſerue himſelfe, than to haue ſuch a ſeruant.

Mat. It were ſo; and, indeed, to be holden with ſickneſſe all the time of our life, rather than to recouer our health by his helpe.

Theoph. I will yet demand one thing. Whence hath the Diuell this power, that hee can heale the diſeaſes of our body?

Mat. God permitteth it vnto him by his iuſt iudgement, as it hath beene already ſaid; that they might more and more be blinded, which flie to the diuell: that ſo by their owne deſert, they may periſh in their errors.

Theo. The third maner of taking Gods name in vaine is behind.

Gods name taken in vaine by diſſolute-neſſe of life.

Mat. It is, when a man profeſſeth himſelfe to know God; but denieth him in his deeds: that is, whoſe whole life yeelderh nothing but offences, and ſtumbling blockes. Of ſuch the Prophet maketh mention: for thus the Lord chideth with them; Why doeſt thou declare my ſtatutes, and takeſt my Law in thy mouth? ſeeing thou hateſt to be reformed, and haſt caſt my words behind thee. The ſame alſo is to be thought of hypocrites; which are far worſe than theſe. For, in words, and outward deeds, they doe vainely make ſhew of the feare of God: but their heart is very far off from him. In this number alſo they may be reputed, whoſe mind wandreth about other matters, while they are praying.

Pſal. 50. 16.

When we ſpeake of God without conſideration.

Theoph. Let vs come to the fourth manner of taking Gods name in vaine.

Mat. when this word *God*, or the name of *Ieſus*, is vſed of vs either raſhly or without cauſe, as many doe: with whom it is ordinary, that, in the way of maruelling or wondering, they often vſe theſe ſpeeches, *my God! Ieſus!*

Theoph. But thou ſhalt hardly perſwade theſe, that they take the name of God in vaine; although it be often vſed of them. For they ſay; It is better to name God than the Diuell.

Mat. Our nature is ſo corrupt, and ſo vſed to ſinne, that we ſee not any but the greateſt: which, indeed if they be waighed by our iudgement, ſhall be taken for very ſmall. For this cauſe, God gaue vnto vs his Law: which is as it were a glaſſe, and a moſt perfect paterne of holineſſe; that, by comparing our actions with it we might acknowledge our ſinnes, and ſtudy to amend. But, of theſe things ſhall be ſpoken more at large, when we come to the vſe of the Law.

Now we are to examine that fourth maner of breaking this law, by comparing it with the commandement it ſelf; *Thou ſhalt not take the name of the Lord thy God in vaine.*

What is this, *in vaine*? Doe we then onely ſinne againſt Gods name, when we aſſaile and ſet vpon it with blaſphemies and renouncing of it? No, at no hand: but euen then alſo, when it is named either contemptuouſly or raſhly. But who is he, that (being in his right mind) ſeeth not, that it is both contemptuouſly and raſhly vſed in theſe formes of ſpeech? If one haue been at a feaſt (which peraduenture hath not been without riot & other ſins) he will not feare to vtter theſe words, according to the cuſtome among vs;
O my God, how exceſſiuely haue we laughed!
O my God, how richly and dantily were we entertained!
If any of our ſeruants diſquiet vs, by their vnskilfulnes or ſlowneſſe, ſtraightway he ſhall heare,
O God, how fooliſh thou art!
O God, how ſlow thou art!
If we find any place filthy and vncleane, or if we ſmell any ill ſauor, by and by ſhall the name of God be mingled with theſe things, in theſe words;
O God, what a filthy place!
O God, what an ill ſauour doe I ſmell!

Theſe examples, moſt common among our countrimen, were to be remembred; that we might ſo much the more plainly ſhew, how common a thing it is with vs, to vſe the name of God contemptuouſly, and vnaduiſedly. A certain ancient left it written, that if we haue a coſtly garment, we doe then only put it on, when we go to the company of great perſonages, and doe moſt carefully looke vnto it that it be not ſpotted: Inſomuch that we ſhun and

auoid all ſuch things as might ſoile it. But, the moſt holy name of God (with the excellency and worthineſſe wherof no garment, no nor any creature is indeed to be compared) is ſo little eſteemed of vs, that it is continually mixed with vaine and idle ſpeeches, railings, and filthineſſe.

Theoph. I doe acknowledge, that the name of God is abuſed with very great contempt, in the ſpeeches which thou haſt reckened vp: but, that ſin is ſo common, that in very deed the godly themſelues, and ſuch as deſire to reforme their liues, be not free from it. For, a man ſhall finde very few that ſinne not in this point.

Mat. The cauſe why I haue handled that ſinne the more largely, was, that it may the better be knowne: eſpecially to ſuch as be touched with any feare of God; that by the reuerence, wherewith they honour his name, they may be mooued to amendment: Which they ſhall with very ſmall labour attaine, if they giue their minds vnto it.

Theoph. Let vs come to the fift and laſt way, whereby the name of God is taken in vaine.

Of a vaine oath.

Mat. That is, when a man ſweareth vainely.

Of an oath.

Theo. Before I demand how any ſweareth by the name of God vainly, I wold haue thee to declare what an oth is.

Mat. It is the calling of God to witneſſe, for the confirmation of the vnknowen truth of our ſpeech.

Theoph. How many kinds of oaths be there?

Mat. Two. For, the one is of things paſt, the other of things to come; namely when any thing is promiſed with an oath: which promiſe, if it be made vnto God, is called a vow.

Theo. Let vs conſider how a man ſweareth by the name of God, in vaine.

Mat. That is, as often as thoſe circumſtances, which are required in an oath are not kept.

Theoph. How many are thoſe circumſtances?

Mat. In an oath concerning things paſt, there are but three; without which, the oath ſhall be altogether vaine.

1. The firſt is, that the thing, which we are ready to ſweare, be not only true; but alſo that the trueth of it be certainely knowen to vs.

2. Secondly, that it be of ſome importance, either in

reſpect

respect of Gods glory, or the good of our neighbour.

3. The third is, that the truth of that thing, by no other meanes can be brought to light: for, otherwise, the name of God is contemptuously vsed.

But, as an oath respecteth things to come, there be fiue things to be obserued.

1. First, that the thing be of some importance.
2. That it be iust and lawfull.
3. That it be in our power.
4. That we be ready to performe it.
5. Finally, that when time is we performe it indeed; although it should be to our losse: as we be taught of the Prophet. *Psal.*15.4.

Theoph. What, if all these circumstances be not obserued, is not the name of God taken in vaine?

Mat. It is: and heerein he is greatly reproched; especially, if that whereof we sweare be not true. For then he, that so sweareth, doth put a lie and an vntruth vpon God; and consequently, so much as in him lieth, doth take from him his Godhead, and maketh him like the Diuell, who is the father of lies. *Ioh.*8.44.

Theo. But if we haue taken our oath to do some ill thing (as, for example, to kill) are we bound to performe that?

Mat. At no hand. For, in our Baptisme, we vowed vnto God, that we would serue him, and obey his will. And that oath cutteth off all other contrary to it.

Sinne therefore is committed, in that an vnlawfull oath was taken vainely and rashly, and contrary to the will of God; howbeit, it were far more hainous to keep this oath. But if we be not bound to doe ill things, albeit we haue expresly promised them; much lesse if they be required of vs, vnder the colour of some generall promise. For secretly they be excepted which are not lawfull; no lesse than those which be impossible, or cannot be done. And therefore *Herod* was not bound to cut off the head of *Iohn Baptist*, by his oath taken to *Herodias*. *Mat.*11.7.

The second part of the third commandement. of sanctifying Gods name.

Theo. We haue spoken sufficiently of the first part of this cõmandement: let vs come to the other. Now, that pertaineth to the sanctifying of Gods name. By what means therefore may the name of God be sanctified or hallowed of vs?

Mat. By fiue; euen the same number with those, whereby it is taken in vaine.

Theoph. Declare seuerally euery of these.

Mat. The first is, that we sing his praises, read his word, and speake reuerently of him.

Iob 1.21. 2. The other is, that in aduersitie he be praised of vs, both in heart and mouth: as wee read *Iob* did, in these words; *Let the name of God be blessed.*

3. The third is, that so often as need shall require, wee doe make a most franke confession of his truth; and lead a life agreeable to that confession.

4. The fourth is, that we pray vnto him, and from our heart giue him thanks.

5. The fift, that, when it shall be necessarie, we sweare by his name.

Theoph. How is the name of God sanctified, when wee sweare by it?

Mat. Because, by an oath lawfully taken, he is acknowledged of vs for the true God: foralmuch as we confesse him to bee the searcher of the heart and secret thoughts, when we cal him to be a witnesse of the things that be hidden from men.

Secondly, because wee flie to him as a most earnest defender of truth; and therefore a most seuere reuenger of lyers, and such as forsweare themselues. And these indeed be the proper offices of God alone.

Finally, by an oath his name is sanctified: seeing that, *Heb.6.16.* by it, controuersies, which hurt Christian charitie, bee ended, as the Apostle speaketh.

Against Anabaptists, that wholly condemne swearing.

From whence wee may gather, how woonderfull the kindnesse of God is toward vs: who doth so farre abase himselfe, that he will be present at our controuersies, and make an end of them. Therefore there is no cause why wee should doubt to sweare by his name, in the place of iudgement, or elsewhere; so as all the conditions be kept. For whosoeuer refuseth to sweare, refuseth to giue glorie vnto God.

Theoph. But Christ commandeth that we sweare not at all, neither by the heauen, nor by the earth; and that our *Mat.5.34.* communication be yea, yea, nay, nay: affirming further

that

that whatsoeuer is more, is of euill, which also is confirmed by Saint *Iames*. *Iam.5.12.*

Mat. That indeed is true. But Christ in the same Chapter, plainly saith; That he came not to destroy the Law or the Prophets, but to fulfill them. Therefore his purpose is not to condemne the right vse of an oath, expressly commanded of God in these words of *Moses*; Thou shalt feare the Lord thy God, and shalt serue him onely, and sweare by his name. *Deut.6.13.*

Theoph. With what minde therefore, did Christ vtterly forbid swearing?

Mat. With a purpose to restore, to this commandement, the true vnderstanding of it; which had beene much corrupted by the false glosses of the Scribes and Pharisies. For they taught, it was no sinne, when any sware in vaine by the creatures (as by heauen and earth); seeing that the name of God was not expressed. But Christ meaneth to shew that although the name of God was suppressed, or not mentioned, yet secretly it was sufficiently expressed in such othes, and that therefore therein sinne was committed against this commandement. Therefore his purpose is not to forbid the lawfull vse of an oth, but the abuses: as when a man sweareth vainly, by what name or in what maner soeuer it be done.

Theoph. It followeth therefore, that it is lawfull to sweare by creatures; so as it be not vainely: forasmuch as the name of God is secretly vnderstood in them.

Mat. Yea verily: yet with this condition, that those creatures be auoided in swearing, which haue bene commonly abused to idolatrie. For then the name of God is not vnderstood vnder them, but it is euen suppressed, that they may haue his roome, the honour being giuen vnto them, which belongeth to the maiesty of God alone. But this doe they, which sweare by the names of saints departed. In which respect the Lord is bitterly angry with them that sweare by other gods, and taketh that kinde of swearing to be an argument of manifest falling away from him. Whereupon he complaineth of the Israelites in *Ieremy*, in these words: Thy children haue forsaken me, and sworne by those which are not gods. And that indeed very iustly: *Ier.5.7.*

Thus this learned man and some other haue thought of this matter.

for

for the breaking of the ſecond and third commande-ment, is a ſigne of breaking the firſt.

Theoph. How ſo?

Mat. Euen as he worſhippeth God with ſpirituall wor-ſhip, and ſweareth by his name ſo oft as the Lord ſhall re-quire, which ſpiritually hath conceiued and comprehen-ded him in his minde: ſo whoſoeuer hath imagined to himſelfe a falſe God, or many gods, doth forthwith ſhew it by worſhipping of idols, whoſe names he hath in his mouth, when he ſweareth. It is therefore truely ſaid, that idols be firſt in the heart, before they be brought forth ei-ther with the hand or mouth.

Theo. Let vs come to the third part of the commande-ment, which is the threatning againſt ſuch as breake it.

The third part of the third com-mandement.

Mat. It is contained in theſe words; The Lord wil not hold him guiltleſſe which taketh his name in vaine. Wher-by it appeareth, that the tranſgreſſion of this commande-ment is accounted a moſt heinous ſinne before God, not withſtanding men make light of it, and that therefore he will with grieuous puniſhments, be auenged vpon ſuch as be guiltie of it.

Theoph. Is there any thing that doth ſo much aggraua this ſinne?

Mat. Yea verily. For there is no commandement in the breaking whereof there is ſeene ſuch inſolent con-tempt of God.

Theoph. Why ſo?

Mat. Becauſe wee are ledde to breake the other com-mandements, either vpon a falſe opinion of worſhipping God, as when we giue our ſelues to idolatry and ſuperſti-on; or for our owne eſtimation, when we yeeld our ſelue to reuenge; or for our pleaſure, when we commit forni-cation; or for our profit, when wee ſteale; or for ſome feare, as when we tell a lie: but for the breaking of this commandement, we can pretend neither the worſhipping of God, nor our profit, nor our pleaſure, neither any feare. Therefore the tranſgreſſion of this commande-ment, and eſpecially blaſphemie, hath no other begin-ning, but a moſt manifeſt contempt of Gods maieſtie.

Theoph. Some are wont to excuſe the matter by cuſtome

to cleere themselues of the sinne of the contempt of God.

Mat. But I would demand, whence that custome sprung: Did it not come from the very impiety & mad contempt of God, wherwith our mindes were wholly taken vp and possessed before? For it is certaine, when at the first the minde of man is lightned with the least Sun-beame of the feare of God, that that bad custome is presently changed, howsoeuer it might goe about to defend it selfe by prescription of very long time.

The fourth commandement.

Remember the Sabbath day, to keepe it holy; six daies shalt thou labour, and doe all thy worke, but the seuenth day shall be the Sabbath to the Lord thy God; in it thou shalt do no manner of worke, thou, nor thy sonne, nor thy daughter, thy man-seruant, nor thy maid-seruant, nor thy cattell, nor thy stranger that is within thy gates; for in six daies the Lord made the heauen and the earth, the sea, and all that in them is, and rested the seuenth day, wherefore the Lord blessed the Sabbath day and hallowed it.

Theoph. The fourth commandement of this first Table is behind: to the exposition whereof, that we may make an easier way, let vs see of how many parts it standeth.

Theo. Of foure.

1. The first containeth the summe of the whole commandement in these words; Remember the Sabbath day, to keepe it holy.

2. The second sheweth, which that Sabbath day is, when he saith: Six daies shalt thou labour and doe all thy worke: but vpon the seuenth day, shall be the Sabbath to the Lord thy God.

3. The third teacheth, how that day is to be kept holy. Thou shalt do no worke, neither thou, nor thy sonne, nor thy daughter, nor thy man-seruant, nor thy maid-seruant, nor thy cattell, nor thy stranger that is within thy gates.

4. The fourth rendreth a reason, why he appointed the seuenth day, rather than any other day, vnto this rest: For in six daies God made the heauen and the earth, the sea, and all that in them is, and rested the seuenth day, therefore he blessed the Sabbath day and hallowed it.

Theoph.

Theoph. We must follow these foure parts in order. Declare therefore the meaning of the first.

Mat. When the Lord saith; Remember the Sabbath day, he teacheth vs that this commandement is of verie great waight. Which appeareth to be most true, euen by this, that the keeping of the rest of the commandements, dependeth vpon the keeping of this. In respect whereof, the Lord euery where by his Prophets, obiecteth to the Israelites the transgression of this commandement, when he meaneth to signifie the breach of the whole Law. He addeth after; that thou sanctifie or hallow it: that is, cease and abstaine from bodily workes, that thou maiest applie thy selfe earnestly to spirituall and heauenly.

Theo. Which calleſt thou heauenly & spirituall works?

Why the Lord, vnder the Law, cõmanded the Sabbath.

Mat. That we may vnderstand that point, we must know that the Sabbath was commanded of God for two causes, the first whereof was ceremoniall. That ceremonie also is considered in two respects. For by that bodily rest, the Lord meant to warne the people of Israel, to abstaine and rest from their owne works being carnall and defiled, that they might suffer the holy Ghost to worke in them. This doth hee himselfe witnesse in these words: See that you keepe my Sabbath, because it is a signe betweene me & you, in your generations, that you may know, that it is I the Lord which sanctifie you. Out of which words it is plaine, that that ceremonie was a type or shadow of our regeneration.

Secondly, that ceremony serued, to signifie the euerlasting rest of the kingdome of heauen, which was as it were a part of the former. For that cause the Lord calleth the land of Canaan, rest, because it was a signe or token of eternall life, according to the interpretation of the Apostle to the Hebrewes.

The other end of the bodily rest, is this, that wee may waite vpon the ministerie of the Church: for that is established by God in this commandement. Moreouer, that we may meditate vpon his works, & diligently applie our selues to the loue of our neighbour, and the instruction of our household and family. These are the two ends of this bodily rest: the first whereof together with the rest of the ceremonies,

ceremonies, is taken away by the comming of Christ, who is the trueth of it. But the other is perpetuall and to continue for euer. Therefore that rest belongeth vnto vs, and is euery weeke to be kept one day.

Theoph. Let vs come to the other part.

Mat. After that the Lord had commanded one day for rest, then he sheweth which day he will haue kept, and that is the seuenth, namely the last of the weeke. He doth also teach, how we should spend the rest of the weeke, namely in working, that is, in doing our worldly businesses, to the end we may be the fitter for the rest of the seuenth day, and may the better performe such things as hee himselfe hath commanded.

Theoph. which was the seuenth day?

Mat. That which we do yet call Saturday. For the Lords day, properly, is the first day of the weeke, according to the distinction made by God himselfe. But that seuenth day the Apostles changed, to teach that the ceremony was abrogated, and the *Rest* they put off to the Lords day, vpon the which Christ by his resurrection had put an end to that ceremonie.

Theoph. How did Christ by his resurrection, put an end vnto that ceremonie?

Mat. Because, by the vertue and power thereof, we are spiritually raised vp, that we may serue God, and mortifie our concupiscences all the daies of our life: so as, for this purpose, we do not now stand in need of the obseruations of any day.

Theoph. Is not this to obserue daies, which thou condemnedst as a superstitious thing, in the exposition of the former commandements?

Mat. To obserue daies and times, is nothing else but to thinke one day or time holier than another, which agreeeth not to the hallowing of the Lords day. For we do not attribute vnto it greater holinesse than to another. But when the Apostles would take away the ceremonie of the seuenth day, they appointed this, which came first in place, to that vse: and as another day had beene as fit, so neither is this lesse fit or conuenient, than any other.

Theoph. Declare the third part of the commandement.

Mat.

Mat. It teacheth that no worke concerning this life is to be done, vnlesse it be necessary, vpon that day. But it is to bee marked, that such workes were then iudged to bee faultie & sinfull among the Iewes, because they were contrarie to the ceremonie which they were bound to keepe. But now, that ceremonie being taken away, they are not forbidden as euill in themselues, but because they hinder vs and withdraw vs from holy exercises and meditations.

The. But why is there mention made of the *Rest* of men-seruants, & of maid-seruants, of cattell, and of strangers?

Mat. Concerning men-seruants, and maid-seruants, God commandeth this, aswell that they might haue some ease from labour, as also that they might attend vpon the ministery of the Church, and so to care for and looke to their owne saluation, no lesse than their masters. The *Rest* of beasts God doth therefore mention, because they work not but with the seruice & helpe of seruants. He speaketh also of strangers, because if they be of the same profession with vs, they also are bound to keepe the law of God: if not, yet at least, heed must be taken that they be not an euill example to the rest.

Theoph. The fourth part is remaining.

Mat. The Lord setteth before vs his owne example, the more earnestly to prick vs forward to the keeping of that *Rest*. He doth also cal to our remembrance the creation of the world, that wee might remember of whom wee haue our beginning, & the innumerable benefits that we enioy. The Sabbath day therefore should be vnto vs as it were an image of the creation of the world: and vpon that day ought we to meditate and thinke vpon that creation, lest we be guiltie of that fault, which God in former times by *Moses* vpbraided the Iewes with; Thou hast forgotten that strong God which hath begotten thee, the God which made thee thou hast not remembred.

Hereupon it is, that by name he reckeneth vp euerie of his works by it selfe: For in six daies the Lord made the heauen and the earth, the sea and all that is in them. But here is mention of the Lords resting, not because he hath cast off the care of his works: for he continually worketh to preserue his creatures, and to guide them by his proui-

dence

lence. But this hee would teach vs, that he hath ceaſed from making of the kinds of things. Finally, the bleſſing and hallowing of the Sabbath day is after added, not becauſe that day is in it ſelfe holier than others; but for that it is of God appointed for this purpoſe, that we ſhould reſt from our owne works, and diligently giue our ſelues to holy works.

Theoph. The Sabbath day therfore is ſanctified of God, in that he did appoint it to holy and religious works; It is alſo ſanctified of vs, when we giue our ſelues carefully to performe thoſe works.

Mat. It is true.

Th. But are not the reſt of the daies ſo hallowed of God, namely, that they be appointed to holy & religious works?

Mat. Yes verily, ſo farre foorth indeed as may be for our buſineſſes. But vpon the Sabbath all other things are to be ſet aſide, that we may diligently applie our ſelues to thoſe works. And verily men be without excuſe, except they doe this. For whereas the Lord hath diuided the weeke into ſeuen daies, he appointed one onely for himſelfe, but the other ſix he hath left vnto vs, to looke to our owne matters.

The ſecond Table of the Law.

Theoph. The foure commandements of the firſt Table being expounded, order requireth that we come to the ſix laſt. But before we goe to the expoſition of ech by it ſelfe, I deſire you to make a generall and briefe expoſition of them, which may ſhew how they agree together, as you did when you handled the firſt Table.

Mat. As in the firſt Table the Lord doth teach true religion, that is, the way whereby we may truely worſhip him: So in the laſt he preſcribeth a holie policie or gouernment vnto men, that they may keepe peace among themſelues, and ſerue God with one minde. But for the vpholding of that policie, it is neceſſarie that ſome be ſuperiors, and other ſome inferiors, and that the ſuperiours be armed with ſome authoritie, wherewith they may keepe the ſubiects within the bounds of their dutie, and prouide that the mightier doe no wrong to men of meane

The ſumme of the laſt Table.

meane qualitie. Now all theſe things doth the Lord ordaine in the fifth commandement. For by little and little he doth in continuance of time bring vs to all lawfull ſubiection, beginning with that which is moſt eaſie to bee borne. Hauing ſetled and appointed Magiſtrates, hee doth preſently adioyne lawes, by which they ought to gouerne their ſubiects peaceablie, and keepe them in equitie and iuſtice: From whence alſo euery one ſhould ſeeke the rule of loue, that they may liue with their neighbours, according to the will of God.

And firſt, becauſe nothing is more neceſſarie for the ſafegard of humane ſocietie, than that the life of man bee preſerued, in the ſixt commandement the Lord forbiddeth murther, and alſo commandeth that euery one preſerue the life of his neighbour, no otherwiſe than their owne. When he hath taken order for the ſafegard of mens liues, becauſe men are mortall, in the ſeuenth commandement, forbidding whooredome, he inioineth marriage to all men that haue not the gift of continency, to the end mankind may be preſerued and encreaſed. And becauſe a family or houſhold followeth marriage, to the ſuſtaining whereof, riches are required, in the eight commandement he appointeth to euery one proprietie of goods, while hee forbiddeth theft, wherewith quiet poſſeſſion is diſturbed and troubled; and doth alſo command, that we labour to get riches, both for our owne vſe, & to giue to the poore. Afterward becauſe it cannot be (ſuch is the deſire and couetouſneſſe of men) that goods can be enioied of vs, but that oftentimes there ariſe ſtrifes and controuerſies, which the Magiſtrates cannot appeaſe, except they plainly know the truth of the matter, in the ninth commandement the Lord forbiddeth falſe witneſſe bearing, which is no ſmall hinderance to the ending of controuerſies, & doth command that we ſpeak the truth, both before the Magiſtrate, and elſewhere in all kinde of matters. Finally, becauſe the Law-giuer is ſpirituall, he would teach vs that his law alſo is ſpirituall: that is, that it requireth not onely outward obedience, as the lawes made by men doe, but euen the inward affection of the heart. Therefore vnder the name of concupiſcence, which he forbiddeth in the laſt commandement,

dement, he requireth also this, that we obey him with all our heart, so as there be not any thing in vs, be it neuer so little, that is contrary to his will.

The fift commandement of the Law.

Honour thy father and thy mother, that thy daies may be long in the land, which the Lord thy God giueth thee.

Theop. Let vs goe to the particular exposition of each commandement of the last Table. And let vs begin at the fift, which is the first. These be the words of it; Honor thy father & thy mother, &c. Of how many parts standeth it?

Mat. Of two, the first is a precept, namely that we honour father and mother: the other is a promise made to the keepers of this commandement, which is, that they shall liue long: wherein secretly is contained a threatning against such as breake it.

Theoph. That wee may clearely vnderstand the former part, two questions are to be determined of vs. First, whom God comprehendeth vnder the name of parents. And secondly, what is to be vnderstood by the name of Honour. Answer therefore to this question.

Mat. Vnder the name of parents they all be comprehended who by any meanes in respect of their office are bound to doe the dutie of parents toward vs, namely they that ought to haue care for our instruction, health, life, preseruation of our goods, credit and peace. For in these things is contained the dutie of parents toward their children. Therefore vnder the name of parents, are to be vnderstood, first

Who be comprehended vnder the name of parents.

1. Gardians and tutors, that be to vs in stead of parents.
2. Magistrates, who also be called fathers of the countrey.
3. Ministers of the church, and Schole-Masters, which be our spirituall parents.
4. Husbands towards their wiues.
5. Masters towards their seruants.

Theo. Wherefore did God comprehend all these aboue mentioned, vnder the name of parents?

Mat. Because, such is the naughtinesse and pride of mans nature (for it is swollen with the desire of greatnesse

and dignitie) that it hardly endureth to be subiected vnto any. For this cause, that superioritie, which by nature is most amiable, and least enuied, is propounded for an example, that our high mindes might the more easily bow, and be made acquainted with subiection.

What the word Honour signifieth.

Theoph. Let vs come to the other question. Wherein consisteth the honour which we are commanded to giue to our parents?

Mat. It consisteth in three things.

1. First, in outward salutation, proceeding from the inward reuerence which we ought to yeeld vnto them; which shall be done, if we acknowledge them to be the ministers of God for our good.

2. Secondly, in obedience, which we yeeld to their commandements; so as they be not contrary to the wil of God: for then, by the rule of *Peter*, we ought to obey God rather than men. *Act.5.29.*

3. Thirdly, that, in their pouerty we releeue thē with our wealth. And therwithal it is to be obserued, that God doth not onely prescribe a rule to inferiors, whereby they may giue due honor to their superiors, but doth also teach superiors their duty which they ought to do to their inferiors.

Theoph. What if the superiors faile in their duty, are not the inferiors discharged from the honour due to them?

Mat. No not so: for our sinnes are not excused by the sinnes of others. Moreouer, the obedience we giue them is directly referred to God, of whom it is commanded, and not properly to themselues.

Theoph. Wee haue staied long enough vpon the former part of this commandement: let vs therefore come to the other: and that is a promise, the words whereof be these; *That thou maiest liue long in the land which the Lord thy God giueth thee.* To the explaining whereof there be fiue things, whereof I will aske thee.

1. First, why the Lord ioyned a promise to this commandement, rather than to the rest of the commandements of this latter table?

2. Why he promised long life, rather than any thing els?

3. Whether wee receiue benefit by long life, which is subiect to so many troubles?

4. What

4. What that land is, whereof mention is made in this place.

5. How this promise is fulfilled? seeing it is certaine, that sometimes obedient children be taken away by vntimely death, and the stubborne & disobedient liue long. Now therefore answer to the first. What is the cause that the Lord ioined a promise to this commandement?

Mat. He teacheth superiors, by his owne example, how they ought to behaue themselues toward their inferiours? namely, to allure them to obedience ratherby gentlenesse and promises, than by seuerity and punishments.

Th. Goe forward, and in like sort answer to the second: why is long life promised by god, rather thā any thing els?

Mat. The promise is very fitly applied to the cōmandement it selfe; for it teacheth good & obedient childrē, that if they honor the instruments or meane, of this their life (namely their parents) they shall long enioy it. But on the contrary side, it threatneth death to the disobedient; because they be altogether vnworthy to haue the vse of that benefit, the instruments or means wherof they honor not.

Theo. The third point followeth. What are we the better for long life, seeing it is subiect to so many afflictions?

Mat. I grant indeed that this corporall life, if it be separated from the fauour of God, is most miserable and vnhappy: But it is a blessing to the faithfull. For, continuing in it, we serue to his glory: and sometimes he granteth vs this, that with great peace and quietnesse we enioy sundry temporall benefits. Moreouer, this promise is applied to the common opinion of men. For they account long life for a great blessing.

Theoph. Let vs come to the fourth point. What is that land, whereof the Lord maketh mention in this place?

Mat. In respect of the Israelites, it is to be vnderstood of the land of Canaan; which they had receiued of the Lord, to possesse it: but in respect of vs, it is extended a great deale further. For, wheresoeuer we be in the world, we haue right of dwelling there, from the Lord, whose the earth is.

Theoph. The last point is behind. How this promise is fulfilled? seeing it is certaine, that often times obedient & good children die young, and the disobedient liue long.

Mat. That is proued by the examples of *Abſolon*, *Core*, *Dathan*, *Abiron*, and of the ſonnes of *Hely*. Daily experience alſo confirmeth it, of ſtubburne and diſobedient chidren: for they be for the moſt part ſeene, either in priſons or vpon the gallowes. Contrariwiſe, the good and obedient, for the moſt part, haue long life, with great quietneſſe and peace. But, if at any time it fall out otherwiſe, we muſt remember that all the promiſes of God concerning earthly things be with condition, namely, ſo far foorth, as he ſhall know them to be expedient, both for his owne glory, and for our ſaluation. When therefore God doth betimes call his out of this life vnto himſelfe, he prouideth farre better for them, than if he gaue them long life. For, he taketh them from the miſeries of this world & putteth them into the poſſeſſion of eternall life. On the other ſide, ſomtimes he giueth the wicked long life; but ſo weake and full of miſery, that it is more grieuous than death it ſelfe. For this cauſe, *Moſes*, repeating the law of God declareth that promiſe, in theſe words: *That it may be well with thee in the Land which*, &c. But, if it fall out otherwiſe, it is for the cauſe which was at large ſet foorth by vs, when we entreated of afflictions. For, in that place, we taught, wherefore the Lord will haue the wicked ſometimes to liue long and happily in this world, and the godly to ſuffer all kind of afflictions. Notwithſtanding, that ſaying of *Salomon* abideth true; *Although the ſinner commit euill an hundred times, and God prolongeth his daies, yet I know that it ſhall be well with them that feare the Lord.*

Deu.6.2.

Eccl.8.12.

The ſixt commandement.

Thou ſhalt not kill.

Theo. Hauing finiſhed the treatiſe of the fift commandement, we are to come to the ſixt. How many parts be there of it?

Mat. Two.

1. Firſt, the forbidding of murther.

2. The commanding of keeping peace and friendſhip with our neighbours.

The expoſition of the firſt part.

Theoph. How large is the word killing?

Mat. It containeth all the degrees and ſteppes by the which

which we come to it: yea, indeed, all those things, whereby we are brought and stirred to commit murther, according to the third rule.

Theoph. Rehearse those steps or degrees.

Mat. They be three. The first whereof is hatred conceiued in the heart: forasmuch as it is in plaine words forbidden of *Moses*; *Thou shalt not hate thy brother in thy heart.* *Leu.19.17.*

Theoph. What if our enemy be a wicked man, is it not lawfull to hate him?

Mat. We may indeed hate his sins; but not his person. But we must diligently beware of two extremities, wherein we doe sinne on either side.

The First is, that we hate not the person, for his sinne.

The other, that we loue not the sinne, for the persons sake.

Theoph. Let vs come to the second degree, by the which we come to murther.

Mat. It is anger: for it is a declaration of the hatred lying hid in the heart.

Theoph. Doe you thinke it altogether vnlawfull to be angry with any?

Mat. I doe not thinke so. For, anger is a naturall affection: wherein if moderation be kept, it deserueth as much praise, as the two extremities deserue dispraise.

Theoph. What is that moderation?

Mat. When with zeale for the glory of God, or with iust sorrow we be angry, because iniury is done vnto vs without our desert, and that, keeping a meane, & with this caution, that we neither speake nor doe any thing, that is against the honor of God, christian modesty, and the loue of our neighbour. In which sense *Paul* commandeth; *Be angry, and sinne not.* *Eph.4.26.*

Theoph. Let vs consider of the two extremities of anger: and first let vs speake of that which sinneth, in exceeding.

Mat. We doe then fall into it, when we be angry rashly, that is, without a lawfull cause: or else when, being mooued for a iust cause, we do passe the bounds of moderation, of speaking or doing the things that be against the honour of God, neighbourly charity, and christian modesty. But that falleth out, when we be so possessed with that affecti-

on, that the iudgement is troubled, and reaſon it ſelfe is darkened, for then for a time, we are like vnto mad men that know not what they do. For this cauſe *Iames* ſaith; The wrath of man performeth not the righteouſnes of God.

Iam. 1.20.

Theoph. Let vs come to the other extremity. How doe we ſinne in the defect or want of anger?

Mat. When, perceiuing that God is offended, or our credit hurt without cauſe, we are notwithſtanding not mooued, as our duty requireth: which would haue vs not to ſuffer euils; but that according to our callings we ſhould ſet our ſelues againſt them. Hence it was that *Moſes* was ſo angry in the wilderneſſe with the Iſraelites, whom he ſaw worſhipping the golden Calfe with idolatrous worſhip; *Iohn Baptiſt* with the Scribes and Phariſes, and *Iacob* with his father in law, *Laban*. *Moſes* indeed being mooued with moſt iuſt anger, drew out the ſword, becauſe he was a magiſtrate. *Iohn* vſed moſt ſharpe and vehement reprehenſions, becauſe he was a miniſter of Gods word, and had to doe with Hypocrites, and men hardened in their ſinnes. *Iacob* dealeth with moderate and gentle admonitions, becauſe he was a priuate perſon, and his owne matter was in queſtion.

Theoph. The third ſtep, by the which men come to murther, is behind.

Mat. It is euery hurt offered to the perſon of our neighbour: wherupon alſo ſometimes enſueth murther it ſelfe, which fault is indeed moſt grieuous in the ſight of God. As appeareth by that which the Lord ſaith, that he abhorreth the manſlaier; and by the penalty, appointed by himſelfe, vnto men-killers. For he ordained, that not only men, but alſo the very brute beaſts that had ſlaine man, ſhould be put to death. For which cauſe he forbad his people the eating of bloud. For, by that ceremony, he would ſhew how much he abhorred the ſhedding of bloud, and conſequently murther.

Leuit. 7. 26.

Theoph. Is there any ſpeciall cauſe, which maketh murther to be eſteemed ſo hainous a ſinne before God?

Mat. There is: and he doth declare it himſelfe in the ninth chapter of *Geneſis*. For, after theſe words, *Whoſo ſheddeth mans bloud, by man his bloud ſhall be ſhed*, preſently he addeth

addeth, *because in the Image of God made he man.* By which words hee teacheth, that his owne Image which he hath engrauen in man, is wronged and misused by man-slaughter.

Theo. But whether was that image, or likenesse of God, blotted out in man by originall sinne, as it hath beene said by thee in the second Chapter of the former booke?

Mat. It was indeed: but not so far, that there be no steps of it at all remaining. For the spirituall gifts (as one of the ancients saith) giuen of God to men, for their saluation, were by originall sinne taken away; such as bee the true knowledge of his Maiesty, & of the worship due vnto him: But the naturall gifts, that is, such as concerne this life, were onely corrupted, as vnderstanding and reason, so far foorth as they respect humane things; but they were not altogether taken away, as experience it selfe doth sufficiently witnesse.

Theoph. Let vs come to the other part of this commandement: and withall let vs consider of the vertues which are commanded in it.

Mat. The meaning thereof is this: that we be meeke, louing peace and concord, gentle, peace-makers, and desirous of reconciliation. Briefly, in this commandement, God requireth foure things of vs: the first two whereof doe shew what is to be auoided; and the latter two, what is to be done of vs, to the fulfilling of it.

Theoph. Rehearse the first two.

Mat. That we hate no man; much lesse that we hurt either by words or deed. Secondly, that, if we be offended, we follow the counsell of *Paul*, that we auenge not our selues: but suffer the iniury patiently, leauing vengeance vnto God, who claimeth it to himselfe; *Vengeance is mine, I will repay it.* For this cause also, in another place, he is called the God of vengeance, or God the auenger. *Rom.* 12. 19. *Psal.* 94. 1.

Theoph. But, while we beare iniuries patiently, doe we not giue our enemies occasion to be more cruell & fierce vpon vs? according to our maner of speech; that wolues be more fierce vpon such as play the sheepe.

Mat. It is indeed certaine, that our enemy sometimes waxeth prouder, and more insolent, because of our meek-

neſſe: but this is nothing to the matter. For we ought to be ready rather to beare diuers iniuries, than to reuenge that which we haue receiued; and that by the commande-
Mat.5.39. ment of Chriſt, *Reſiſt not euill: but whoſoſhall ſtrike thee on thy right cheeke, turne to him the other alſo.* And this is the true ſenſe of that place. For, the Lord would not haue vs, when we haue receiued one iniurie, to pull another vpon our ſelues; as the words at the firſt ſight ſeeme to require. For it were a ſin, not to take heed of an iniurie foreſeene, eſpecially when opportunity is offred vs. For, Chriſt himſelfe, and after him *Paul*, when they were ſtricken vpon the cheeke, did not turne the other; but did greatly finde fault and complaine of the iniurie done vnto them. But concerning that prouerbe, that *the wolues be fierce vpon ſuch as play the ſheepe*, it is a very deuice of the diuell, and therefore moſt falſe. For, whoſoeuer in that behalfe doth imitate ſheepe is ſafe from the aſſaults of all wolues, being protected by the crooke or ſtaffe of that chiefe ſhepheard of our ſoules. But on the contrary ſide, whoſoeuer, reuenging his iniuries, imitateth the wolues, he goeth out of the fold of Chriſt (into which they onely bee admitted, that be indeed ſheep) and offereth himſelfe a prey vnto ſathan;
1.Pet.5.8. of whom *Peter* ſaith, He goeth about like a roaring Lion, ſeeking whom to deuoure.

Why God claimes vengeance to himſelfe.

Theoph. Why doth the Lord challenge to himſelfe the office of reuenging, and ſo earneſtly forbiddeth vs, that we reuenge not?

Mat. It ſeemeth to be for three cauſes: the firſt, becauſe he himſelfe is ſpecially offended with the iniurie done vnto vs.

Theoph. Why ſo?

Mat. Becauſe, being our chiefe Lord, hee ought much more to be reuerenced of vs, than man which is his creature. As often therefore as wee deſpiſe and breake his commandements, doing iniurie vnto any, is not the offence eſpecially done againſt God?

Theoph. Declare another cauſe.

Mat. Becauſe hee doth a great deale better know the greatnes of the iniury, than doth he that is iniured: for he pierceth into the hidden & moſt ſecret thoughts of men.

Theoph.

Theoph. Declare the laſt cauſe.

Mat. Becauſe hee hath the chiefe power to reuenge iniuries, as he ſhall know to be right & expedient, which we cannot do. For he ſometime increaſeth the iniury, which thought to haue reuenged it. But although wee had that power in our ſelues, the affections that rule vs, would carrie vs beyond the bounds of moderation. For theſe cauſes hath the Lord challenged vengeance to himſelfe, & promiſed that he will indeed repay it, and ſo he hath freed vs from that labour, and thoſe diſcommodities, which might hurt vs in reuenging. But that hee might take from vs all excuſe, hee hath appointed the Magiſtrate, which in his name ſhould execute vengeance, and hath for this purpoſe armed him with ſtrength and authoritie, that with a ſtaied minde hee ſhould conſider the greatneſſe of the offence, to puniſh it without any troublous paſſion, and repreſſe the boldneſſe of thoſe which haue hurt vs.

Theoph. Is it therefore lawfull to flie to the Magiſtrate, and to purſue the puniſhment of them which haue hurt vs?

Mat. It is lawfull: for wee ſeeme after a ſort to flie to God himſelfe, when wee craue the helpe of his miniſters, ſo as it be done without any affection of reuenge, hauing this onely in our mindes, to helpe forward common peace, while we call thoſe to puniſhment, of whom it was diſturbed and broken.

Theoph. What if the Magiſtrate refuſe to helpe, or if we cannot goe to him, what thinkeſt thou is then to be done?

Mat. The whole matter muſt be committed to God, which one day will take vengeance, both vpon him that hath done vs the wrong, and alſo vpon the Magiſtrate, which in this behalfe hath failed in his dutie. And indeed this is the beſt way: for if we our ſelues will reuenge when we be able, we ſhall do farre more hurt to our ſelues than to our aduerſarie. For we ſhall hurt but the goods or the body of our enemies: but we ſhall ſo hurt our conſcience, that we bring our owne ſoule into extreme hazard of vtter periſhing. I omit the diſcommodities that commonly ariſe of it, while the Magiſtrate demandeth an account of the fact. Therefore the beſt is to beare iniuries patiently; for by that meanes we do not onely turne away

from

from our ſelues many inconueniences, and innumerable troubles and dangers; but alſo the Lord, to whom our moderation & obedience is ſeene, beſtoweth his fauour & all kinde of bleſſings vpon vs. And yet the reuenge that is deferred, is not taken away: for the Lord will repay it farre more grieuouſly, than if we our ſelues had aſſaied to do it.

Theoph. It is therefore monſter-like, that men be ſo deſirous of reuenge, and that there be ſo few, which in this behalfe ſuffer themſelues to obey God.

Mat. It is indeed: and thereby it appeareth that we be the children of *Adam*, and heires of ſinne, while we doubt not to make our ſelues equall with God.

Theoph. Wherefore?

Mat. Becauſe the Lord challengeth reuenge to himſelfe alone. But there is nothing that man deſireth ſo feruently: inſomuch as many times he offereth his owne life vnto all dangers, that in this point he may haue his deſire. Therefore, they onely that haue put off the old *Adam*, and put on the new, be able to ouercome theſe euill affections and to leaue vengeance vnto God.

Theoph. Let vs come to thoſe two laſt things, which the Lord requireth of vs to the fulfilling of this commandement. Declare the firſt.

Mat. That we ſhould goe to him, with whom we be at variance, to be reconciled, according to the commandement of Chriſt: If thou bring thy gift vnto the altar, and there remembreſt that thy brother hath ought againſt thee, leaue thy gift there before the altar, & go thy waies, firſt be reconciled to thy brother, and then come to offer thy gift. Now hee teacheth by that ceremonie of the Law, which was then in vſe, that all the worſhip which we offer vnto God, is diſpleaſing vnto him, ſo long as wee be at variance with our neighbours. *Mat.5.23.*

Moreouer, *Paul* warneth, that this reconciliation bee ſoone made, and that it be not put off from day to day. For he ſaith: Let not the Sunne go downe vpon your wrath. Which indeed is the moſt fit remedy to breake off hatred, & to bridle reuenge. For euen as diſeaſes and ſores at the firſt being eaſie to be cured, by delay are made incurable, (& that more is) deadly: ſo hatred will grow paſt cure, if

thou

thou repreſſe it not ſpeedily. For this cauſe *Paul* after theſe words, Let not the Sunne go downe vpon your wrath, by and by addeth, Neither giue place to the diuell.

Theoph. Wherefore doth he adde theſe words?

Mat. Becauſe hatred, if it be neuer ſo little a time hidden in our minds, maeketh an entrance for the diuell, who hauing entred vpon our hearts, doth ſo wholly poſſeſſe them, that refuſing reconciliation, he ſtirreth vs vp to the deſire of reuenge, till at length he hath throwne vs headlong to deſtruction.

Seeing therefore he is ſo hurtfull a gueſt, there is cauſe that betimes we ſhut the doores againſt him, by vnfained reconciliation to our brother.

Theoph. There is yet remaining another point concerning thoſe things which we are bound to doe for the fulfilling of this commandement.

Mat. This it is: After we haue diligently done our duty, if our aduerſary doe obſtinately refuſe reconcilation, we leaue not off to loue him, to pray vnto God for him, & in all things to pleaſure him, according to the commandemẽt of Chriſt; Loue your enemies, bleſſe thoſe that curſe you, do good vnto them that hate you, and pray for them that hurt you and perſecute you, that you may be the children of your father that is in heauẽ. Hither alſo may be referred the exhortation of *Paul*; If thine enemie hunger, giue him meat, if he thirſt giue him drinke: For if thou do this, thou ſhalt heape coales of fire vpon his head. *Mat.* 5. 44. *Rom.* 12. 20, 21.

Finally, that alſo is to be marked, which *Paul* preſently addeth; Be not ouercome of that which is euil, but ouercome euill with good.

The ſeuenth commandement.

Thou ſhalt not commit adulterie.

Theoph. Let vs come to the ſeuenth commandement of the Law. How many parts be there of it?

Mat. Two. In the firſt he forbiddeth adultery, in the laſt he commandeth chaſtitie.

Theoph. What doth the Lord vnderſtand by the name of adulterie?

Mat. Not only the company of man with woman out of

The expoſition of the firſt part.

of mariage, but alſo all kinde of filthineſſe, by the which man may be defiled. Moreouer, all the affections of concupiſcence; and finally whatſoeuer ſtirreth vp vnto luſt, and nouriſheth it. Of which ſort are

Vnlawfull touchings.

Wanton apparelling of the body.

Filthy ſpeech.

Vncleane ſongs.

Filthy reading.

Too familiar company with thoſe, who it is very like be led with luſt.

Wanton lookes.

Idleneſſe, that is the mother of all vices, and namely of whooredome.

Dancings, which are moſt manifeſt ſtirrers and prouokers of luſt.

*Eccle.*3.27. Seeing therfore it is certaine (according to the ſaying; He that loueth danger ſhall periſh in it) that we are by nature prone vnto luſt; except we diligently take heed of all theſe prouocations, it will verily come to paſſe that at length we ſhall be driuen to the very act it ſelfe: which ſin notwithſtanding is before God eſteemed moſt hainous, eſpecially in thoſe that profeſſe the name of Chriſt.

Theoph. Why ſo?

1.*Cor.*6.15. *Mat. Paul* giueth a reaſon in theſe words: Do you not know that your bodies are the members of Chriſt? Shall I therefore take the members of Chriſt, and make them the members of an harlot? God forbid. Know you not, that he which is coupled with an harlot, is one body with the harlot? For he ſaith, they which were two ſhal be one fleſh. But he which is ioyned to the Lord, is one ſpirit. Flie fornication; euery ſinne that a man doth is without the bodie: but he that committeth fornication, ſinneth againſt his owne bodie.

But if the iniury be great that is done vnto Chriſt, verily that muſt not be thought little that is done to our neighbour. For there followeth vpon this, the ſtaine of honeſt families. Moreouer, maidens, otherwiſe to haue beene well beſtowed, are thus not ſeldome brought to an hanious offence, to their diſhonor and puniſhment. But the iniurie

ſhall

ſhall be greateſt, if adulterie be committed, that is, if either the man or the woman, or both of them be married. For ſo the faith of mariage is ſtained, and the band broken: the whole family is ouerthrowen, and ſometimes baſtards be ſuborned for lawful children, vnto whom the inheritance commeth. For this cauſe the Lord ordained in the Law that the adulterer ſhould die the death. *Leu.* 20. 10. *Deut.* 22. 22.

Theoph. Let vs come to the other part of this commandement. Is there any other thing to be obſerued in it, beſides the chaſtitie which we ought to keepe?

The expoſition of the ſecond part.

Mat. There is. Namely, that God commandeth mariage to all thoſe, that are not euen inwardly indued with the gift of continency. For as *Paul* ſaith, It is better to marrie than to burne. 1. *Cor.* 7. 9.

Theop. Seeing you haue made mention of marriage, I would haue you ſhew the cauſes, why it was ordained.

Mat. They be three.

1. Firſt, procreation of children.
2. Mutuall helpe one of another.
3. The auoiding of fornication.

Theoph. Which is the chiefeſt of theſe cauſes?

Mat. The firſt, in reſpect of God, namely the increaſe of mankind: but in reſpect of vs, the laſt, namely the auoiding of fornication.

Theoph. Why ſaieſt thou, that this is the chiefe in reſpect of vs?

Mat. Becauſe it laieth vpon vs a neceſſity of marying, which the other two do not. For this cauſe *Paul* ſaith; For the auoiding of fornication let euery man haue his owne wife, & let euery woman haue her own husband. Howbeit he ſpeaketh to thoſe that haue not the gift of continencie, whom hee expreſly commandeth in thoſe words to marie. Notwithſtanding, heed muſt be taken that we defile not ſo holy an ordinance, by diſſolute wantonnes. Of ỹ which thing we are warned by the apoſtle, whē he ſaith, Mariage is honorable amongſt all, and the bed vndefiled.

Theoph. What noteth he in this teſtimony?

Mat. We are by it admoniſhed, that although the Lord hath ordained mariage to be a remedie againſt our infirmitie, it may not therefore be abuſed to vnbridled pleaſures,

sures, forasmuch as the chastity of marriage forbiddeth it. For if the honesty of marriage doe hide the filthinesse of incontinencie, it must not therefore be continually a stirring vp or prouoking of it. Wherefore such as bee married may not thinke all things lawfull for them according to the lust of the flesh; but let them carrie themselues modestly one towards another in the feare of the Lord, so dealing that they do not any thing at all vnbeseeming the honesty and temperance of marriage. Wherefore also *Paul* warneth vs saying: Let euery of you know, to possesse his vessell with holinesse and honor, not in the lust of concupiscence as the Gentiles which know not God.

1. *Thes.* 4. 4.

The eight commandement.

Thou shalt not steale.

Theoph. How many parts bee there of this eight commandement?

Mat. Two. The first, the forbidding of theft: the other a commandement contrary to the prohibition, namelie that we labour to defend and helpe forward the profits and commodities of our neighbour euen as our owne, and to helpe the necessity of others.

Theoph. What doth the Lord comprehend vnder the name of theft?

Mat. All euill trades and deceits, by the which we hunt after other mens goods, and seeke to get them to our selues: which is vsually done fiue waies.

1. First, by sacriledge, when a man taketh to himselfe the goods dedicated to God.

2. Secondly, by robbery, when any getteth to himselfe any thing of an other mans by open or secret force.

3. Thirdly, by fraud or legerdemaine, when any selleth counterfait wares for good: or by pratling exacteth a greater price, or else deceiueth by a false measure or waight.

4. Fourthly, by vsury, when any for lending mony requireth gaines more than the lawes allow, which indeed hurteth both lender and borrower, the former in his soule, the other in his goods.

Theoph. Thou dost not therefore condemne that gaine, which is taken according to the order of law.

Mat.

Mat. I condemne it not.

Theoph. But how agreeth it with the saying of Christ, Lend looking for nothing againe? *Luk.6.35.*

Mat. It is to be vnderstood of the poore, to whom if we be commanded to giue; much more to lend, looking for nothing. But when we lend to the rich, which be able to restore and that with increase, who also for the most part are wont to borrow to make gaine by it; I see not what letteth but that we may follow the law of the Magistrate, so as it bee not against the rule of charity. For hee that borroweth maketh more gaine of it, if he be thriftie, than doth he that lendeth it.

Theoph. There must therefore respect be had of him that borroweth; it must be also enquired, why he doth it, and whether he be thriftie or a riotous spender.

Mat. I thinke so: for if it be likely that he will wastfully spend that he borroweth, it ought not to be lent.

Theoph. Let vs come to the fift meane, by the which a man doth vniustly cõuey to himselfe another mans goods.

Mat. It consisteth in a more hidden kinde of deceiuing, namely, when any vnder colour of law stealeth other mens goods: which they doe that peruert the law. But vnder these kindes bee comprehended the fauourers of theft, the receiuers, and all they which by any meanes giue their consent vnto theft.

The. Is nothing else contained vnder this prohibition?

Mat. Yes verily, namely, whatsoeuer may be a prouocation to theft.

Theoph. Rehearse them all.

Mat. First of all, couetousnesse, that is, desire of riches: which the Apostle affirmeth to be the roote of all euils, because there is no wickednesse, be it neuer so hainous, whereunto men are not driuen and brought by that wicked desire. *1.Tim.6.10.*

Secondly, prodigalitie, because when a man hath wastfully spent his owne goods, he is stirred and moued to get the goods of other men by vnlawfull meanes.

Last of all, idlenesse, for by it men be brought to pouerty, by meanes wherof they fall to theft. For this cause *Paul* warneth; Let him that stole, steale no more: But let him rather *Eph.4.28.*

rather worke with his hands the thing that is good, that he may giue to him that needeth.

Theoph. Now are wee come to the other part of this commandement. What is contained in it?

Mat. First, that to our power we preserue the goods of our neighbour, which in the Scripture is called iudgement, where in many places it admonisheth vs to doe iustice and iudgement. For by the name of iustice he vnderstandeth this, that we giue vnto euery one his right: and by iudgement, that we giue no consent to any iniurie done to our neighbour, but that we put it away so farre foorth as in vs lieth.

Secondly, we be commanded to deale with our neighbours according to charitie, seeing God hath giuen vs goods, to be stewards of them, to vse them our selues, so farre foorth as necessitie requireth, and to helpe the poore and needy. But whosoeuer keepeth not this rule, he conueieth to himselfe other mens goods.

Theoph. Doest thou thinke therefore, that they which helpe not the poore and needy, be before God accounted guiltie of the sinne of theft?

Mat. Yea verily. And indeed of a farre greater theft, than if a Bailiffe of husbandrie, should refuse to paie his Lord the fruits of his farme. For whatsoeuer goods wee haue, be the Lords, and he hath giuen them vnto vs vpon this condition, that we should pay a yeerely rent, the gatherers and receiuers whereof hee hath appointed the poore. Whosoeuer therefore refuseth or draweth backe to helpe the poore, are guiltie before God, not onely of theft, but also of sacrilege, and therefore be altogether woorthy, whom he may depriue of all good things, seeing they doe not according to their dutie acknowledge him, from whom they haue them all.

Theoph. There is therefore a great number of robbers of God.

Mat. A very great number indeed. For a man shall finde very few which in this behalfe doe their dutie. But this ariseth vpon a false opinion, wherewith rich men deceiue themselues: namely, because they imagine that all the goods they haue, whether they came by inheritance, or

were

were otherwise gotten, bee so their owne, that they be wholly and altogether left to their owne will. And therefore that they be not bound to helpe such as need, if they list not. Moreouer, couetousnesse is ioined to this vaine imagination, which so shutteth vp in them the bowels of mercy, that they become vtterly vnmerciful. And that for the most part falleth out with them that are most wealthy. For euen as couetousnes most commonly springeth from plenty and abundance, so is it far more fitly nourished and strengthned by it, than by pouertie.

The. There want not some which thinke, that these two words, *mine*, and *thine*, breed all the stirres, wherewith the world in this part of it is troubled at this day: and do affirme, that things should bee best ordered, if there were such communitie of goods, as they dreame was vsed among the Christians a little after the death of Christ.

Mat. Whosoeuer go about to defend that community, they thinke themselues to bee wiser than God himselfe, which is the author of the proprietie of goods. This indeed is true, that the most part of men doe abuse it; whereupon doe rise the innumerable confusions, which euerie man seeth in the world. But when we vse it as it is meete, and according to the meaning of this Commandement, it bringeth forth fruits most conuenient for the furthering of christian charity, and the preseruation of humane societie.

Theoph. Now describe me those that abuse the propriety of goods against the meaning of this commandement.

Mat. They bee of three kinds. In the first place they are to be put, which say; Whatsoeuer is mine, is mine: but whatsoeuer is thine, is mine. That is, mine owne is not sufficient for me, but I doe also gape for thine. And in this number are they all to be reckened, that by any ill means get the goods of other men to themselues.

In the second place we will set them that say; That that is mine, is mine: but that which is thine, is thine. That is, I will not conueigh thy goods to my selfe, neither also will I giue thee any part of mine. And this kind of men refraine indeed from taking away that which is an others, but they cannot abide to pleasure or freely to doe good vnto any.

In the last ranke we will place them, which say; That

that is mine is thine, and that which is thine is mine. That is; I am ready to giue thee part of that I haue, but with this condition, that thou also wilt pleasure me with that which thou hast.

The first of all these therefore be further off from charity than the second, and the second further than the last, who (as it is manifest) come somewhat neerer to it.

Theoph. I see not wherein the last doe offend.

Mat. In that they giue no part of their goods, but to those of whom they looke to receiue the like, and therefore obey not Christ giuing them good counsell: When thou makest a dinner, or a supper, call not thy friends, neither thy brethren, nor thy kinsfolkes, nor thy rich neighbours: lest they also bid thee againe, and thou be recompenced. But when thou makest a feast, call the poore, the maimed, the lame, and the blind: and thou shalt be blessed, because they cannot recompense thee, for thou shalt be recõpensed at the resurrection of the iust. And yet Christ doth not altogether forbid rich men to feast among themselues, or to pleasure one another, so as they haue regard of the poore, as it is meete.

Luk 14. 12.

Theoph. How then may those words *mine* and *thine* be lawfully vsed?

Mat. The contrary altogether must be said vnto that, that is said of those first: namely, that which is mine is thine: but that which is thine is thine owne. That is, I am ready to make thee partaker of that I haue, although thou art not able to doe the like for me.

Theoph. But if they, to whom we communicate our goods, haue such wealth as they be able to restore them vnto vs, is it not lawfull to require them againe?

Mat. It is lawfull; so as at the first we shew that that is our meaning. For it is vnlawfull to demand that againe which was giuen. Therefore, alwaies with that caution we must require our goods againe: which we may keepe for the poore, who by their own labor are not able to helpe their necessity. For they that be able by labor to sustaine their life, and in the meane time become poore by idlenesse and sloth, be altogether vnworthy to be releeued. for the apostle commandeth; if any will not worke, let him not eate.

Theoph.

Theo. But how much are we bound to giue to the poore?

Mat. So much as their necessity requireth: For *Iohn Baptist* goeth so far, that he teacheth; He that hath two coats, let him giue to him that hath none. *Luk.* 3.11. In the which sense, that communitie of goods, wherof thou spakest before, is to be taken. Namely, that none of the faithfull thought any thing that he had to be his owne, but did most liberally make all things common, so far foorth as the necessity of the Church required it. *Act.* 4.34. For they sold fields and houses, that they might helpe the poore. This is the true meaning of that place: but wee must not imagine any confusion of goods, as if the faithfull had liued in common. For although I should not say, that they could not then do it, the words of *Peter* to *Ananias* be against it; If so be thou hadst kept it, did not thy field remaine to thy selfe? and after it was sold, was it not in thine owne power?

Theoph. I confesse, that the communitie of goods is so to be taken. Howbeit since that time charitie hath beene very cold in the Church: for now there be none that sell fields or houses to giue to the poore.

Mat. Yea rather they be most few, that distribute any thing to the poore, of their yearely rents and superfluities. Howbeit the cause that is wont to stay vs from liberalitie (namely the feare of pouertie, and desire to increase our wealth) ought especially to kindle vs vp vnto it, if we beleeued the promises of God, by the which we are admonished, that they shall neuer come to pouerty, that haue releeued the necessity of the poore; but that such as haue turned their eies from them shal be full of curses. *Pro.* 19.17. Therefore hee that with his plenty helpeth the poore, lendeth money vnto God, who without doubt will pay it againe. Nay rather Christ addeth; who so shall giue a cup of cold water to any of these in the name of a Disciple, shall not lose his reward. *Mat.* 10.42. So that, of the things that we possesse, nothing may worthily be accounted our owne, but that which we giue to the poore: for, all the rest is scarce safe, at leastwise by death we shall be taken away from the enioying of them. Those that of charity be bestowed vpon the poore, are by their hands sent vp into heauen, shall there be diligently kept of God, and at the last day shall be

reſtored, and that with increaſe, for ſo he hath promiſed.

Theo. God therefore yeeldeth much of his owne right, when he promiſeth to reſtore vs, and that with increaſe, the things that haue beene giuen vnto the poore, ſeeing we can giue nothing, but of his owne.

Mat. Thou iudgeſt rightly: but this he doth to ſtirre vs vp to the loue and deſire of charity, whom he ſeeth to be very ſlacke and cold in it.

Theoph. What letteth but that the Lord ſhould giue riches vnto all? eſpecially to the faithfull, whom he loueth and hath care of, ſo as one of vs might well be without the helpe of another.

Mat. The Lord will exerciſe the charity of the rich, and the faith and patience of the poore. Now by that inequality of goods, he preſerueth the ſociety of mankind, which indeed could not ſtand, if all men were alike in wealth and honour.

The ninth commandement.

Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

Theoph. Let vs goe on to the ninth commandement; how many parts be there of it?

Mat. Two, as of the former three: for falſe witneſſe is forbidden, and true witneſſe is commanded.

The expoſition of the firſt part.

Theo. What doth God vnderſtand by the name of falſe witneſſe?

Mat. Al the things wherwith we may hurt our neighbour with the tongue: Howbeit, this kinde is ſet downe for an example, according to our firſt rule, becauſe we doe moſt of all hurt our neighbour by falſe witneſſe.

Theop. I would haue you recken vp all the ſeuerall kinds that be contained vnder this commandement.

Mat. We will therfore diuide them into two ſorts. The one, of falſe witneſſe that is borne in iudgement: The other, that is out of iudgement, concerning the things that we haue to doe with, in dealing with men. Touching falſe witneſſe in iudgement, becauſe an oth commeth between, and the matter either concerneth the life or goods of our neighbour, that wickedneſſe cannot be committed, but

three abhominations come foorth at one time together; namely falſe witneſſe, periury, theft, or murther. For this cauſe God appointed the ſame puniſhment to the falſe witneſſe, which he againſt whom he witneſſed had deſerued, if he had beene truly accuſed. Notwithſtanding we muſt know, that there be two kinds of falſe teſtimonies in iudgement. The one altogether falſe, ſuch as was that wherewith *Naboth* was accuſed, that he had blaſphemed God & the king. The other falſe only in part, & it is called a cauill or crafty accuſation, when ſomthing is either taken from the truth, or put to it, or changed, as they did that teſtified againſt Chriſt, affirming that he ſaid; I can deſtroy the temple of God, & build it againe in three daies; when notwithſtanding his words were theſe: Deſtroy this temple, and in three daies I will raiſe it vp againe. *Deut.* 10.19. 1. *Re.* 21. 13 *Mat.* 26.6. *Iohn* 2. 19.

Of falſe witneſſe, out of iudgement.

Theoph. Now we are come to thoſe falſe teſtimonies; that are out of the place of iudgement.

Mat. There be diuers kinds of them, but we will bring them to three. And they be theſe;

1. Backebiting or ſlandering.
2. Flattery.
3. Lying.

Backbiting.

Theoph. Let vs therefore in the firſt place, ſpeake of backebiting. What is backebiting or ſlandering?

Mat. When a man diſpraiſeth, or mocketh his neighbour being abſent, and ſo empaireth his name and credit. Which is a moſt grieuous offenſe; for a ſlanderer hurteth three at once,

1. Himſelfe.
2. The hearer: for he is guilty of receiuing the ſlander which God hath expreſly forbidden.
3. Him that is mocked or ſlandered. Howbeit the ſlander leaſt of all hurteth him: for his name only is hurt; but the conſcience of both the former is hurt, by a ſinne committed againſt God and their neighbour.

In this ranke are to be placed whiſperers, or ſecret carrie-tales, who indeed do much aggrauate the ſin they haue committed in receiuing the ſlander, when as whiſpering or muttering it, they giue occaſion of many euils, & eſpecially, if it be amplified and enlarged of them, which moſt

commonly falleth out. For this cause *Salomon* saith; Sixe things the Lord hateth, but his soule abhorreth the seuenth, namely him that soweth dissension among brethrē. Vnder this kind be all those things contained, that minister occasion of euill speech, namely an euill or false suspition of our neighbour, without an euident and iust cause giuen; for it is against christian charity, which, *Paul* saith, is not suspicious.

Pro.6.16.

1.Cor.13.5.

Also a rash iudgement of our neighbor, which is expresly forbidden by Christ.

Theoph. What if he, that dispraiseth or reporteth ill of his neighbor speake the truth, may that be called backbiting or slandering?

Mat. It ought: for he sinneth in a double respect. First, his minde is estranged from the affection of christian charite, yea rather he is mooued to that wickednesse, by a desire of speaking euil, or else, that he may get himselfe praise, by the dispraise of another. Which thing indeed appeareth euen by this, that such backbiters passe ouer all the vertues of their neighbour, but their faults they recken vp, and not seldome enlarge them.

Secondly, he obiecteth those things against his neighbor, not with a mind to amend him, neither doth he make report of them vnto such to whom it appertaineth to admonish him, but he muttereth and whispereth it to him, that cannot apply any remedy to the fault: yea rather he hath an ill opinion of his neighbour; which doth not a little hinder Christian charity.

Flattery.

Theoph. Let vs come to flattery, which thou saidest was the second kinde of false witnesse bearing, that is out of iudgement.

Mat. This vice is not so hainous as the former, for it is not so far off from christian charity. Moreouer, the flatterer hurteth onely two, namely himselfe, and him whom he flattereth. But the backbiter, as was said, hurteth three at once. Howbeit this sin is condemned of the Lord, for the flatterer fostereth the sins of him whom he smoothly flattereth, and doubteth not to colour or paint them ouer with the name of vertue. For this cause the Prophet saith;

Isa.5.20. Wo vnto them that call euill good, and good euill.

Theoph.

Theoph. There is behinde, the third kind of false witnesse out of iudgement, namely lying.

Mat. There be diuers kinds of this sinne: for some lies proceed from couetousnes, and they be the most hainous, because they most hurt our neighbour. Others be of infirmity and feare, such as was the lie of *Abraham*, saying that *Sarah* was his sister. Others be of lightnesse for pleasures sake, which notwithstanding be sins: for Christ saith, that whatsoeuer idle word men shall speake, they shall giue account of it in the day of iudgement. Lying three kinds of it. *Gen.* 12. 13. & 20. 1. *Mat.* 13. 36.

There be some other lies vnder a colour of loue, and are called officious lies, when a man by them thinketh to doe his neighbour good. Because he so deliuereth him either from imminent danger, or from losse or reproch; or else when any lieth for his owne profit, that he may turne such discommodities from himselfe. These be the chiefe kinde of lies, vnder the which also counterfeting and dissimulation is comprehended, when a man faineth that, that is not; as also cloaking and disguising, when a man hideth that that is indeed, to the end the contrary may appeare or seeme to be.

Theop. Whether thinke you all kinds of lies to be sinfull and euill?

Mat. I thinke they be. For the Scripture condemneth all lying, and warneth vs to be true in all things

Th. Is it not therefore lawful sometimes to hide the truth?

Mat. It is not onely lawfull, but also many times expedient, in respect both of the common and priuate profit of our neighbours: Yet with this condition, that we be not bound by oath before the Magistrate to declare it. For otherwise, it should not be lawfull for vs to conceale the truth, except the question were of the peace of the church, or the safety of our brethren. For christian charity requireth, that we should suffer any thing, rather than bring danger to any brother, much more to the whole church.

As for example, if a man were held prisoner of enemies, he ought rather to suffer all kinds of torments, than to declare any thing, that might be to the hurt of his country, or of his neighbour.

Theoph. The conclusion is, that thou thinkest it lawful,

yea sometimes expedient, to conceale the truth; but that it is not lawfull to lie vpon an occasion, no not for our owne safety, or the safety of our neighbour.

Mat. I thinke so. For the glory of God, who abhorreth lies, ought to be preferred before our owne life, and the loue of our neighbour. Moreouer, the rule of charitie requireth it not, that we should by a lie, hide the sinne of our neghbour, which by the commandement of God is to be punished.

Theoph. Now I see that there is no lie, that is not euil. But thinkest thou not, that it is to be accounted amongst the least sinnes?

Mat. The often vse of it, causeth that we thinke it light: but the Scripture iudgeth farre otherwise; for it saith: O Lord thou shalt destroy them that speake lies. In another place also, reckening vp the sinnes that hinder the saluation of men, it doth by name make mention of this, and numbreth it with murthers, whoredomes, and other hainous offences: for *Iohn* saith; The fearefull and vnbeleeuing, and murtherers, and whoremongers, and sorcerers, and idolaters, and all liers, shall haue their part in the lake, which burneth with fire & brimstone, which is the second death. Neither doth it that without cause: for it directly fighteth with the nature of God, which is the truth; contrariwise it agreeth with the Diuell that is the father of lying. But there is no sinne whereunto we do more encline, euen from our birth. Which indeed doth sufficiently shew, that by originall sinne we haue put off the image of God, and haue put on the image of the diuell, as it hath beene declared before, namely in the chapter of Man.

Psal. 5. 6.

Apoc. 21. 8.

Theo. Enough hath beene spoken concerning the former part of this commandement, that is, of the prohibition: it followeth therefore, that we come to the other, that is, to that that is commanded.

Mat. In it is commanded, that we helpe our neighbors, with our testimony, if at any time neede shall so require, both publikely in the place of iudgement, and priuately without that place. Moreouer, that to our power we defend the good name of our neighbour, that we put farre away the slander raised vp against him, at least witnesse by

our

our ſower countenance, that we be not pleaſed with ſuch ſpeeches. For *Salomon* ſaith; As the North winde drieth away the raine, ſo doth an angry countenance the ſlanderous tongue. *Pro. 25. 24.*

Laſt of all, that in all things wee pleaſure our neighbour; if hee ſhall ſtand in need of our counſell, to comfort him in his troubles. If at any time he goe aſtray, moderately and by the rule of loue to admoniſh him that hee may be brought againe into the right way. Theſe be the chiefe points, wherein our neighbour may be holpen of vs by our ſpeech, according to the meaning of this commandement.

Theoph. I haue nothing further to aske concerning the expoſition of it. Notwithſtanding before we come to the tenth commandement, wherein the inward luſt or concupiſcence of the minde is forbidden, I would vnderſtand of thee, to what commandement the forbidding of drunkenneſſe and enuie is to be referred: which are two moſt common ſinnes.

Mat. There be ſome ſinnes, which for the diuers reſpect of the effects, may be referred to the forbidding of diuers commandements. Of which ſort it is certaine they bee, which thou haſt euen now mentioned. For, we may refer drunkenneſſe to the prohibition contained in the ſecond, third, and fourth commandements of this later Table. For it bringeth foorth brawlings; which ſometimes murthers and ſlaughters do follow. Moreouer, although drunkards abſtaine from the ſlaughter of others, yet are they guiltie of the murther they commit againſt themſelues, according to our prouerbe; Gluttonie ſlaieth more than the ſword. Furthermore it ſtirreth vp men to luſt. It alſo bringeth them to pouertie, which theft followeth. Adde hereunto, that whoſoeuer waſteth the gifts of God ſo intemperately, with the want whereof many be oppreſſed, are in that reſpect holden guilty of theft. Againſt drunkenneſſe.

Laſt of all, when they are heat with wine, the tongue by and by breaketh looſe; and vnbridledly, by ſlandering and back biting ſhamefully defameth the good name of our neighbour.

Theop. Thou haſt indeed reckened vp many ſinnes that ſpring

ſpring from the abuſe of a moſt excellent creature of God.

Mat. But by that, it appeareth, how great the corruption of man is. For, he is not onely an enemy vnto God, but alſo to himſelfe, foraſmuch as he abuſeth to his owne deſtruction, the gift that God hath giuen him to his profit & delight. As for example: God hath giuen wine to bee nouriſhment, but man turneth it to poiſon: God hath giuen it to reioice our heart, but man changeth it vnto heauineſſe: God hath giuen it to preſerue the health of the body, but man altereth it to the ſickneſſe of body and ſoule. To conclude (that which is the greateſt thing of all) by it man wittingly and willingly transformeth himſelfe into a brute beaſt, when as he ſpoileth himſelfe of reaſon, by the which he differeth from them.

Theoph. Thou ſaieſt true. But I ſee not what it is, by the which men be allured to that ſinne. For neither glory, nor profit, nor pleaſure can be ſought by it. For, what pleaſure is it if a man drinke, not being athirſt?

Mat. No greater than it ſhould be, if a man after dainty cheare did preſently eate. But therein the very bruit beaſts go beyond them in moderation. For, a man ſhall not ſee any of them indure to drinke more than is neceſſary.

Theoph. Hitherto enough of drunkenneſſe: now let vs ſpeake ſomewhat concerning enuie.

Of enuie.

Mat. It may bee referred to two commandements. Namely, to the ſecond of this latter Table, and alſo vnto this fift. For, ſeeing hatred is the perpetuall companion of it, it compelleth men very oftentimes to murther, which is ſufficiently proued by the example of *Cain*.

Gen. 4. 8.

Theoph. Thou iudgeſt rightly. For, by enuie *Cain* was ſtirred vp to kill his brother, becauſe his ſacrifice was not accepted of God, but *Abels*. Let vs now ſee how enuy may be referred to this commandement.

Mat. Becauſe by it we are mooued to powre out manifold ſlanders, and back-bitings againſt our neighbour, no leſſe than by hatred that continually accompanieth it. But this ſinne is moſt lothſome vnto God, as that which proceedeth of pride, and is contrarie to Chriſtian charitie whereof *Paul* ſaith; Charitie enuieth not.

1. Cor. 13. 4.

The tenth commandement.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his oxe, nor his asse, nor any thing that is his.

Theop. The tenth commandement is behinde, the meaning whereof I haue heard before, wee are therefore to come to the exposition of the text it selfe. Containeth it any other thing besides the desiring of our neighbours house and family, in it expressed?

Mat. God meant to rehearse such things, the obiects whereof for the most part are woont to affect and mooue vs, vnder which he comprehendeth all of the same kinde; namely all lustes, by the which we are stirred vp to the transgressing of any commandement of the latter Table.

Theoph. Is not that onely lust forbidden in this commandement, whereunto our will giueth consent?

Mat. That lust was contained in the former commandements, wherein not onely wicked deeds, but also counsels, and deliberate consent of the will be forbidden. Therfore in this commandement, the Lord proceedeth further, for he requireth somewhat more of vs, namely that we be not tickled with any kinde of lust, although our will consent not, yea also be against it.

Th. But how canst thou shew that this is the mind of god?

Mat. Most easily, for the Apostle saith; I had not known lust, if the Law had not said, thou shalt not lust. But it is more cleare than the light, that all men without the law could haue vnderstood, that concupiscence ioined with consent was sinne: and therefore it is apparent, that the Apostle meant, that the concupiscence which the will resisteth is forbidden by the Law. That may also be gathered by the summe of the Law, wherein the Lord commandeth, that we loue him with all our heart, with all our soule, & with all our minde: whereupon it followeth, that wee cannot be tickled euen with the least concupiscence, but presently there is some thing in our minde void of the loue of God, and therefore that is a sin against the Law. *Rom.7.7.* *Mat.22.37.*

Theop. So farre foorth as I see, God in his law requireth of vs most exact perfection.

Mat.

Mat.5.48. *Mat.* He requireth it indeed. For he would haue vs to be perfect, euen as he himselfe is perfect. And therefore hee hath set before vs his law in stead of a glasse and a most perfect paterne of righteousnesse, that the life of man might bee conformable to the puritie of his diuine Maiestie. Insomuch as if there were any that did perfectly keepe it, he should in his life perfectly set foorth the image and likenesse of God.

The summe of the Law. Mat.22.37.

Thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy minde. This is the first and the great commandement. And the second is like vnto this; Thou shalt loue thy neighbour as thy selfe. On these two commandements hang the whole Law and the Prophets.

Theoph. I am thorowly satisfied concerning the exposition of the Law. Now I would haue the sum of it, which you repeated euen now, to be declared by you, that I may vnderstand it. And first, why hee comprehendeth all the keeping of the first Table, vnder the loue of himselfe?

Mat. This was done, that we might vnderstand from what fountaine that loue floweth, and what effects it worketh in vs.

Theoph. From whence floweth it?

Mat. From the knowledge of him, and the assurance of the loue wherewith he loueth vs. For it cannot be that we should loue any, except we know him, and doe certainely know that we are loued againe of him.

Theoph. What effect worketh that loue of God in vs?

Mat. Willing obedience. For, we desire to obey him whom we loue, and the more loue increaseth, the more obedience increaseth. By these things therefore it is plaine, that the obseruation of the whole first Table, is contained vnder the loue of God. For he cannot be loued of vs, but we doe in like manner

1. Reuerence him.
2. Put our whole trust in him.
3. Call vpon him, whensoeuer any necessitie presseth vs.

4. And

4. And giue him thanks for his innumerable benefits. Moreouer, if he be loued of vs, we will not giue the worſhip due vnto him alone, to creatures, or to dumbe idols: but according as he requireth, we will ſpiritually worſhip him.

If hee be loued of vs, it will be our chiefeſt delight to ſpeake of him: which will be done of vs with due reuerence and religion, diligently taking heed that we offend him not in a word.

If (I ſay) he be loued of vs, his Sabbaths ſhal be our delight, becauſe we may ſpeake with him more commodiouſly aſwell by the holy miniſterie of the word and reading, by the which he ſpeaketh vnto vs, as by praiers, by the which we ſpeake vnto him. Moreouer, thoſe delights will engraue ſuch ſweetneſſe in our minds, that we ſhall eaſily deſpiſe all ſports and other worldly things, wherein worldly men are wont to ſpend thoſe daies.

Heereupon it is plaine, that ſo many as loue God doe keepe the whole firſt Table.

Theoph. But wherefore doth the Lord adde; that God muſt be loued of vs, with all our heart, with all our ſoule, and with all our vnderſtanding?

Mat. To the end we may know, that our mind & ſoule ought to be filled with his loue: and therefore it is required, that he might be moſt entirely loued of vs aboue all others, aboue parents, brethren, ſiſters, wiues, children, friends, goods, yea and our ſelues alſo. But if at any time a man ſhould be ſet betweene two loues, whereof the one were that, that is due vnto God, & the other, that that is due vnto parents, brethren, ſiſters, wiues, children, friends; and that theſe two loues cannot ſtand together, ſo as while we applie our ſelues to the one, we neglect the other: then the Lord is to be preferred before all the other, & all other things are to be neglected that we may follow him. For ſo Chriſt himſelfe ſaith; Hee that loueth father or mother more than me, is not worthy of me; and he that loueth ſonne or daughter more than mee, is not worthy of me. As if he ſaid, whoſoeuer forſaketh not wife and children, and all his goods, rather than to denie me, is not worthy of me. And that more is, in the ſame *Mat.* 10. 37.

ſenſe

ſenſe he ſaith; If any commeth vnto mee, & hateth not his father and mother, and wife and children, and brethren & ſiſters, and euen his owne life, he cannot be my diſciple.

Theoph. But vnleſſe I be deceiued, the loue of God doth not wholly but in part ſeclude the loue of our neighbour.

Mat. It doth indeed wholly ſeclude all falſe loue, but the true loue it eſtabliſheth: now that is it, which Chriſt made the ſumme of the latter Table in theſe words: Thou ſhalt loue thy neighbour as thy ſelfe.

Theoph. Declare vnto me that true loue which is eſtabliſhed by the loue of God: then I will demand of thee why Chriſt made it the ſumme of the latter Table.

Mat. Then is our neighbour loued of vs, when we loue him onely in God, and for Gods cauſe. For, if he be loued of vs, either becauſe he is our kinſeman, or friend, without any reſpect to the loue of God, that loue is not Chriſtian but naturall: and agreeth vnto bruit beaſts. For this cauſe Chriſt ſaid; If you loue them that loue you, what thanke ſhall you haue? for euen ſinners loue thoſe that loue them. Therefore alſo hath he commanded the loue of our enemies: for therein appeareth moſt manifeſtly that whereof we now ſpeake, namely, that our neighbour is to be loued for God: for an enemie cannot be loued for his owne ſake, yea rather, he ought to be hated. But when he is conſidered in God; then he ceaſeth to be an enemy, & is made a neighbour. Euen as therefore all flouds doe come out of the ſea, and doe fall againe into the ſea: ſo our loue toward our neighbour, ought to begin in God, and to end in God: otherwiſe it is vitious and euill.

Luk. 1. 32.

Theo. Wherefore ſaieſt thou, that this true loue of our neighbour, which thou haſt euen now expounded, is eſtabliſhed by the loue of God?

Mat. Becauſe it is one loue, but the difference ſtandeth in the obiects: for when God ſaw, that himſelf, becauſe he is inuiſible, ſhould hardly be loued of vs, that do ſo much cleaue to the loue of things that be ſeene; he hath ſet our neighbour before vs as a viſible obiect, in whom he engraued his owne image, that we ſhould worſhip him by ſhewing towards our neighbour the ſame loue that is due vnto himſelfe, and beſtow vpon our neighbour, ſome

of

of thoſe duties and benefits, which by good right do altogether appertaine to his Maieſtie: Foraſmuch as (according to the ſaying of *Dauid*) our well dooing reacheth not to him, and indeed he hath no need of it. Wherefore as no man can rightly loue his neighbor, but he firſt loueth god, ſo can no man ſincerely loue God, but he doth alſo loue his neighbour, whom he hath ſo earneſtly commended vnto vs. Hence is that ſaying of *Iohn*: If any ſaie, I loue God, and hateth his brother, he is a lier: For, he that loueth not his brother, whom he ſeeth, how can hee loue God whom he hath not ſeene? *Pſal.16.2.* *1.Ioh.4.20.*

Theoph. Now I vnderſtand what the true loue of our neighbour is, and how it ſpringeth from the loue of God. It is therefore to be ſeene, why Chriſt ſetteth it downe for the ſumme of the latter Table.

Mat. Becauſe as the loue of God containeth the whole obſeruation of the firſt Table, as hath beene ſaid before: ſo the loue of our neighbour, the whole ſecond Table; ſo that hee be loued of vs as our ſelues. Which Chriſt did not omit.

Theoph. Declare theſe things vnto me more at large.

Mat. If we loue our neighbours as our ſelues, wee ſhall doe to them, all that we would haue them doe vnto vs: and we wil not do thoſe things, which we would not haue done to our ſelues. And therefore we will honour parents & other ſuperiors: for if we were in their place, we would be honoured. We will doe no deſpite to our neighbour, which we would not ſuffer to be done to our ſelues. Wee will not by adulterie defile the wife, ſiſter, or daughter of our neighbour, becauſe we would not haue ſo great an iniurie done to our ſelues. We will not ſteale his goods; yea rather, if the matter ſo require, we will relieue his pouerty with our plenty; for ſo would wee haue it done with our ſelues. We will not beare falſe witneſſe againſt him, neither backbite him, neither will we vexe or mooue him, with ſcornes, flouts, mocks, and taunts: for we would take it grieuouſly, if it were done to our ſelues. To conclude, we will couet nothing that is his, foraſmuch as if any coueted our goods, we would condemne him.

By which it appeareth, that the fulfilling of the ſecond Table

Table is contained vnder the loue of our neighbour, and the breaking of it, vnder the hatred of him.

Theoph. But who is our neighbour, of whom there is mention in this place, and elsewhere in many places in the Scripture?

Who is our neighbour.

Mat. Vnder this name bee comprehended not onely friends, kinsfolks, & alliance by mariage, but also all others of what soeuer sexe, country, condition, or religion they be; and that more is, our enemies also, which is plaine to gather, by the example alledged by Christ.

Luk. 10. 33.

But that letteth not a distinction of persons, of whom we ought to helpe some before others, according to the band wherwith we be bound to them, and by name, their faith. For *Paul* saith, Doe good vnto all, but especially to the household of faith. In which words he teacheth, that charity or loue rightly ordered, beginneth with the faithfull, and afterward is deriued vnto others. For, if our loue (which we taught before) ought to be referred vnto God, verily the neerer any commeth to God, so much the more high degree of it doth he deserue: then the rest we ought to reserue to our kindred and allies, as euery one shall be ioined vnto vs by the neerer band.

Gal. 6. 10.

The other part of this Chapter: For what end good works are to be done, and what is the vse of them.

Theoph. We haue made an end of the former part of this chapter, wherein thou hast declared, what works be worthy the name of good works; let vs therefore come to the other part, which wee appointed to a discourse of their end and vse.

The faithfull cannot be iustified by works.

First therefore, I demand, whether the faithfull may be iustified by good workes? forasmuch as by regeneration they be made fit to doe them.

Mat. Two things let, that it cannot be so.

Theop. What are they?

Mat. Because iustification, & therefore saluation, goeth before good workes. For, the way which the holy Ghost vseth to make vs able for them, is this, namely that by faith it ioyneth vs with Christ. Whereof Christ himselfe is witnesse,

neſſe, when he ſaith; As the branch can beare no fruit, of it ſelfe, that is, except it abide in the vine, euen ſo you except you abide in me. I am the Vine: you are the branches: he that abideth in me, & he in whom I abide, bringeth forth much fruit. For without me you can doe nothing. *Ioh.15.4.*

Therefore by faith being vnited or made one with Chriſt, we are iuſtified and ſaued, by the imputation of his moſt perfect holineſſe and righteouſneſſe: the effects or fruits whereof, be the good works that we do. Therefore, good works go not before our iuſtification and ſaluation, but they follow after, as it was well ſaid by one of the Ancients. But that which followeth after, cannot be the cauſe of that which goeth before. By this argument *Paul* proueth that we are not iuſtified by works. For he ſaith: You are ſaued by grace, through faith, and that not of your ſelues, it is the gift of God: not of works, leſt any man ſhould boaſt himſelfe. For wee are his workmanſhip, created in Chriſt Ieſus vnto good works, which God hath ordained that we ſhould walke in them. In which words he ſheweth that good works cannot be ſaid to be the cauſe of our ſaluation, becauſe they bee done by God himſelfe in vs through Chriſt, after that we be ſaued by faith in him. *Eph.2.8.*

Imputation is to haue it accounted ours.

Theoph. Let vs come to the other thing, which thou ſaiedſt did let, that we are not iuſtified nor ſaued by our good works.

Mat. It is more plaine than the former: namely, becauſe to the end a man may be iuſtified by works, it is neceſſarily required, that he haue fulfilled the whole Law, and that he be not found ſo much as ſprinkled or wet with any, euen the very leaſt ſpot of ſinne, before God. For, euen as one little drop of inke, ſtaineth a whole glaſſe of cleare water: ſo one onely ſinne is ſufficient to ouerthrow all righteouſneſſe of works. For this cauſe *Iames* ſaith; Whoſoeuer keepeth the whole Law, and offendeth in one point, is guiltie of all. But it is certaine, that the faithfull in this life, cannot at any time come to the higheſt degree of that perfection, no not to the middlemoſt. Therefore the defect or want of righteouſneſſe, doth by many degrees exceed all the ableneſſe vnto it, which any may attaine vnto, by the guidance of the holy Ghoſt. Therefore *Iam.2.10.*

by works they ought to looke for the curse onely, which the Scripture pronounceth against those that haue not perfectly fulfilled the law.

Whether the faithfull can fulfill the law: *Rom.*7.14. 18.

Theoph. How knowest thou, that the faithfull after regeneration connot fulfill the Law?

Mat. Paul doth most plainely witnesse it in his owne person, speaking of the condition of a man regenerated, in these words; We know that the law is spirituall, but I am carnall, sold vnder sin: for to will is present with me, but I find no meanes to performe that which is good. For this cause Dauid saith; Enter not into iudgement with thy seruant; for no man liuing shall be iustified in thy sight. *Psal.*143.2.

*Luke*1.6. *The.* But Luke speaking of Zachary and Elizabeth, saith; They were both iust in the sight of God, walking in all the commandements and ordinances of the Lord without reproofe.

*Gen.*6.9. *Mat.* The same thing is also said of Noah by Moses; Noah was a iust and an vpright man in his time. Howbeit, the scripture saith not, that they were without sin: but that they diligently applied themselues vnto righteousnes, and laboured to walke in the commandements of the Lord. In which sense the faithfull in many places are called iust or righteous, aswell to note that zeale by the which they seek to come to the perfection of righteousnes, as also that we may vnderstand, that their obedience, notwithstanding it be imperfect, is as acceptable to God through Christ, as if it were perfect.

Theop. But how knowest thou, that this is the meaning of the Scripture, and that they, who it saith were iust, were not without sinne, seeing the words sound otherwise?

Mat. It is not hard to gather it out of the things, which presently after be obserued of the scripture it selfe: namely, that Zachary beleeued not the words of the Angell, and that Noah was drunken. Moreouer, these things be plainely expressed in it: If we say, that we haue not sinned, we make God a lier, and his word is not in vs. And indeed if we doe but a little more attentiuely consider of it, what is he that in this life can euer,

1.*Ioh.* 1.10.

Mat. 12.36. Loue God with all his heart,

Put

Put his whole truſt in him alone?

Perfectly rule his owne affections?

So keep his toong vnder, that it ſend out no idle words? Whereof at the laſt day, Chriſt ſaith, an account muſt be giuen.

So keepe his eies in order, that they luſt not, and his minde that it thinke no vaine thing?

When he emploieth himſelfe about the worſhip of God, to doe it with that affection, namely ſo perfect, pure, and whole, as it is required of him?

Finally, who is it, which letteth not many occaſions of doing well, or of doing ſome thing better than he doth it, to eſcape him?

If our owne heart condemne vs in theſe, and in many other the greateſt things, God (ſaith *Iohn*) is greater than our heart, that is, knoweth innumerable ſinnes, which we our ſelues know not. Hence is that ſaying of *Dauid*: Who vnderſtandeth his faults? cleanſe me from ſecret faults. *1. Ioh. 3. 20.* *Pſal. 19. 13.*

Theoph. I haue in thy ſpeech obſerued foure kinds of ſinnes, whereof men are guilty before God:

1. The committing of euill.
2. The leauing of good vndone.
3. Hidden ſinnes.
4. The imperfection of the good deeds, which in ſmall number are done of vs.

Which things, if they haue place in the faithfull, I muſt needs confeſſe, that they be far off from being iuſtified by their works.

Mat. There is no doubt, but theſe be in the very beſt, which alſo the Scripture confirmeth, when it ſaith: Man drinketh iniquitie as water: as if it ſaid, that iniquity were as familiar and common a thing with him, as to drinke. We be all of vs as an vncleane thing, and all our righteouſneſſe as filthy clouts. The children of men are vanity, the chiefe men are liers: to lay them vpon a ballance, they are altogether lighter than vanitie. *Iob 15. 16.* *Iſay 64. 6.* *Pſal. 62. 9.*

Theoph. Doe theſe things agree to the faithfull, as well as to the vnfaithfull?

Mat. Yea verily: for they of whom theſe things were written, were faithfull and beleeuers; neuertheles, they did

recken themselues also in that number, as *Esay* by name, for he saith, We all are as vncleane things: and again; Al our righteousnesse is as filthy clouts. But if our iustice and righteousnesse be such, how I pray thee must it be thought of our vnrighteousnesse and sinnes?

What difference concerning good works, is betweene the faithfull and the vnfaithfull.

Theoph. Seeing the matter is so, it seemeth altogether to follow, that there is very little difference concerning good works, betweene the beleeuers, and the vnbeleeuers.

Rom.7.16.

Mat. It followeth not, for sinne onely dwelleth in the faithful, but it raigneth not: howbeit, in the vnfaithful and vnbeleeuers, it both dwelleth and raigneth. Therfore euery beleeuer may vse that saying of *Paul*: I do not the good that I would. The vnbeleeuers cleane contrariwise, We doe not so much euill as we would: Which howsoeuer they speake not, they haue it in their minde. As it is to be seene in drunkards, theeues, fornicators, ambitious and couetous persons, whose lust can neuer be satisfied. Moreouer, the wicked wax euery day worse and worse: contrariwise, the faithfull make proceedings in goodnesse, by the which (notwithstanding they be but small) it is apparent that sinne is ouercome of them.

Theo. But how commeth it to passe, that a beleeuer, being regenerated and lightened with the holy Ghost, cannot perfectly obey God?

Mat. Because our regeneration is onely begun in vs, but in this life is neuer perfected. For by that meanes the Lord will keepe vs in humility, as also together with it make place to his owne infinite mercy. Therefore, so long as we liue here, as well our faith, as our repentance, be very farre off from perfection. For there is still behinde in vs, some part of our corruption, which the Scripture calleth flesh, and the old man: it resisteth or withstandeth the part that is regenerate, which is called the spirit, and the new man. And all these things *Paul* notably comprehendeth in these words; The flesh lusteth against the spirit, and the spirit against the flesh, and these be contrary the one to the other, so as you doe not the things that you would.

Gal.5.17.

The battell of the flesh and spirit.

Theoph. Wherein standeth the striuing of the flesh and the spirit?

Mat. 1. The flesh is puft vp with ignorance, and loue

of

of the world: but the ſpirit is endued with the knowledge, loue, and feare of God.

2 The fleſh ſtriueth to follow it owne pleaſures and wicked affections, for it is giuen vnto all ſinnes: but the ſpirit giueth it ſelf to this one thing, that it may obey God, and ſet foorth his glory.

3 The fleſh is full of diſtruſt and impatience: but the ſpirit humbleth it ſelfe vnder the mighty hand of God, reſteth in his mercy, and faſhioneth it ſelfe vnto his will.

Finally, the fleſh holdeth vs in theſe earthly things: but the ſpirit lifteth vs vp into heauen.

Moreouer, this contrariety breedeth in vs a continuall warfare: for the fleſh alwaies ſtirreth vs vp, and ſetteth vpon vs, with ſo many intiſements and crafts, that except we take diligent heed, we bee eaſily deceiued and ouercome of it. For this cauſe Chriſt warneth vs, that we ſhould watch; Watch and pray, leſt ye enter into tentation; (that is, leſt you be ouercome of tentation) the ſpirit indeed is ready, but the fleſh is weake. *Mat.26.41.*

Theo. Doth the ſpirit at length goe alwaies away with the victory?

Mat. It doth indeed, but not without great labour: for the fleſh many waies woundeth vs: for it cauſeth vs many times to fall into moſt hainous ſins. Moreouer, although we doe often ouercome, it ceaſſeth not to renew the battell. For the diuell the enemie of our ſaluation, ioyneth himſelfe vnto it, who vſeth that domeſticall or houſhold enemie, that he may the more eaſily enter into our hearts, & at length ouercome vs. For this cauſe *Paul* moſt feruently deſired to be deliuered from it: for he ſaith; O wretched man that I am, who ſhall deliuer me from this body of death? He calleth it death, becauſe he thought that continuall battell more grieuous than death it ſelfe. *Rom.7.24.*

Theop. Now I wil returne to the order of our diſcourſe: for I ſee, that the faithfull cannot fulfill the law of God. And this alſo I grant, that the faithfull cannot be altogether iuſtified by their works. But may not this be done in part, ſo as Chriſt ſupply that which wanteth?

Mat. This doubtleſſe, cannot be: For *Iames* ſaith; Whoſoeuer keepeth the whole law, & yet faileth in one point, *Iam.2.10.*

is guiltie of all. Therfore *Paul*, intreating of the way wher-
by we attaine iuſtification and ſaluation excludeth works
Rom.3.28. not in part, but wholly. As for example: In the Epiſtle to
the Romans, after long diſputatiō of this matter, at length
he addeth; We conclude therefore, that a man is iuſtified
by faith, without the works of the Law: and in the chap-
Rom.4.4. ter following; To him that worketh, the wages is not
counted by fauour, but by debt: but to him that worketh
not, but beleeueth in him that iuſtifieth the vngodly, his
faith is counted for righteouſneſſe. The ſame alſo he wri-
Eph.2.8. teth in another place; You are ſaued by grace, through
faith, and that not of your ſelues, it is the gift of God: not
of works, leſt any ſhould boaſt himſelfe. In which words
he doth ſufficiently declare, that good works be of no ac-
count before God, to iuſtifie and ſaue vs: but that all is to
be aſcribed to the onely mercy and grace of God, by faith
in Chriſt. Moreouer, grace ſhould not be truely grace in
reſpect of God, if it be not wholly and altogether free: for
works & it cannot ſtand together in ỹ matter of ſaluation.

Why we be iuſtified before God no otherwiſe than by faith.

Theoph. Why ſo?

Mat. Becauſe the one deſtroieth the other, as the apoſtle
teſtifieth to the Romans in theſe words, If we be ſaued by
Rom.11.6. grace, it is no more of works; or els were grace no more
grace: but if it be of works, it is no more grace; or els were
worke no more worke. Where he ſheweth that there is no
place for the grace of God, vntil we haue throwen away al
truſt & confidence in our own works: which thing ỹ ſame
apoſtle teſtifieth, that himſelf did. For although, cōcerning
Phil.3.6. the righteouſnes which is by the law he were without re-
proofe, he eſteemed all his good works as dung, that he
might be found not hauing his owne righteouſnes, which
is of the law, but that which is through the faith of Chriſt.

In another place alſo, he warneth vs of the ſame thing,
Gal.5.4. Yee are made void of Chriſt, as many of you as be iuſtified
by the law, and are fallen from grace. Now he ſpeaketh to
thoſe that would ioine the righteouſneſſe of the law, with
the righteouſneſſe of faith.

Theoph. But ſome doe obiect, that the Apoſtle, whenſo-
euer he ſaith, we are not iuſtified by the works of the law,
ſpeaketh of the ceremoniall law, that was then aboliſhed

by

by the comming of Chriſt, but not of the morall Law.

Mat. That is a vaine ſhift, which alſo is moſt eaſie to be confuted, by the order of the Apoſtles ſpeech: & firſt of all in the Epiſtle to the Romanes (before he draweth out this concluſion, that is in the third Chapter: By the works of the law, ſhall no fleſh be iuſtified in the ſight of God) in the firſt chapter he prooueth at large, that all the heathen were full of all vnrighteouſneſſe, fornication, wickednes, couetouſneſſe, and other innumerable ſinnes. But in the ſecond he ſheweth that the Iewes notwithſtanding they made a faire ſhew of outward holineſſe, yet were infected & ſtained with the ſame ſins they condemned in others. wherupon it is plaine that in that place, there is onely mention of morall works; and not of the ceremoniall. Likewiſe alſo in the Epiſtle to the Galathians, where he doth eſpecially intreat of the ceremonies, he alleadgeth both the ſentences of *Moſes*, namely the curſe to thoſe that fulfill not the whole Law, and life to thoſe that keepe it. And in the former indeed he teacheth, that ſo many as truſt to the works of the Law to be iuſtified by them, be vnder the curſe, becauſe they cannot wholly and fully keepe it. But in the other, he declareth that there is ſo much difference betweene the Law and faith, that if any man be iuſtified by faith, he cannot in any ſort obtaine it by the Law. But it is certaine, that aſwell the curſe threatned to the tranſgreſſors of the Law, as the promiſe of eternall life made to ſuch as fulfill it, are not to be reſtrained to the ceremonies alone, bur are alſo to be referred to the morall Law, and that too by more right: foraſmuch as God (as *Hoſea* ſaith) preferreth mercy before ſacrifice. *Hoſ.6.6.* Moreouer, after the Apoſtle in the ſecond chapter of the Epiſtle to the Epheſians hath affirmed, that we are ſaued by grace through faith, and that not of our ſelues, he addeth, But of the gift of God: not of works, leſt any man ſhould boaſt himſelfe. Which words doe moſt euidently ſhew, that the Apoſtle ſpeaketh not of the ceremoniall works, but of morall, which giue men far more large matter of boaſting then the ceremonial do. Finally, when he writeth to *Titus*, that we are ſaued not by the works of righteouſneſſe which we haue done, but by the mercy of God; who *Titus* 3.5.

ſeeth not that the Apoſtle doth eſpecially intreat of moral works? to which the title of righteouſneſſe agreeth farre better than to the ceremoniall. Which things being ſo, there is no doubt but that the Apoſtle whenſoeuer hee ſpeaketh of the works of the Law, to prooue that wee are neither ſaued nor iuſtified by them, doth no leſſe meane the morall than the ceremoniall, yea rather that he doth ſhut out both from the cauſe of ſaluation & righteouſnes.

Theop. But why doth he ſo often call them the works of the Law?

Mat. To teach, that if the works commanded of God, and euen contained in his owne law, be to no purpoſe to iuſtify vs, then the works commanded and deuiſed by men are much leſſe able and fit to doe it.

Theoph. Now do I agree vnto thee. For I perceiue that we are neither iuſtified nor ſaued by works, neither in the whole, nor in part, as hath beene diligently prooued by thee. And verily (vnleſſe I be deceiued) there is great iniurie done to the glory of God, while men go about to darken the force and power of his grace and mercy, mingling the ſame with the filthineſſe of our works. But ſeeing the matter is ſo, why did God giue the morall law?

Why God gaue a Law that we cannot keepe.

Mat. The Apoſtle witneſſeth, that it was not to the end we ſhould be iuſtified or ſaued by it. For he ſaith, If there had beene a Law giuen that could haue giuen life, ſurely righteouſneſſe ſhould haue been by the law: But the ſcripture hath concluded all vnder ſin, that the promiſe by the faith of Ieſus Chriſt, ſhould be giuen to them that beleeue. Notwithſtãding it is not vnprofitable to the faithfull, nay rather they reape a double benefit by it, wherein be comprehended the ends for the which God gaue it vnto vs. I ſaid to the faithful, becauſe it hath this only worke toward the vnbeleeuers, that their condemnation may bee the more heauy: foraſmuch as comming to the knowledge of Gods wil by it, they do willingly runne into the contrary.

Of the vſe of the Law. *Gal.* 3. 21. 12.

The vſe of the Law, in reſpect of the vnfaithfull.

Theoph. Let vs conſider of that two-fold benefit which thou ſaidſt the beleeuers reape by it: and declare the firſt.

Mat. It is noted by the Apoſtle in the Epiſtle to the Galathians. For after that he hath ſhewed that we cannot attaine ſaluation by the Law, he addeth: wherefore then

ſerueth

ſerueth the Law? It was added becauſe of the tranſgreſſi- *Gal.3.19.*
ons, that is, that by the helpe of it, we might acknowledge our ſins, as the ſame Apoſtle in another place expoundeth it in theſe words; By the Law commeth the knowledge of *Rom.3.20.*
ſinne. For if we doe examine our works by that perfection which the Law requireth of vs, then it ſhall appeare moſt euidently, how many waies we be guiltie before God, and therefore what feareſull condemnation we haue deſerued.

Theoph. But what profit haue we by that?

Mat. Much. For, as a ſicke man, except hee thorowly feele his ſickneſſe, and perceiue preſent danger, will not go to the Phyſician: euen ſo the feeling of our ſins, and the danger of eternall death, which we ſee hanging ouer our heads, driueth vs to ſeeke for that true Phyſician of our ſoules, Chriſt Ieſus, from whom by faith we may receiue the remedy offered vs in the Goſpell: which otherwiſe we would haue neglected. Therefore *Paul* ſaith; The Law *Gal.3.24.*
was our Schoole-maſter to bring vs vnto Chriſt. And in another place; Chriſt is the end of the Law for righteouſ- *Rom.10.4.*
neſſe vnto euery one that beleeueth. And this is the firſt benefit which we haue by the Law.

Theoph. Shew briefly the other.

Mat. After that we be regenerated and therefore made fit to do good works, then the Law teacheth vs whatſoeuer is to be performed of vs that we may obey God. For, although we cannot come to the perfection whereunto it leadeth vs, yet we muſt ſet it before our eies, as a marke whereat we are to leuell continually, that daily more and more we may ſtriue to hit it. Hereupon appertaineth that exhortation of Chriſt: Be yee perfect, as your father which *Mat.5.48.*
is in heauen is perfect. The Law therefore is as it were a glaſſe wherein we may behold the ſpots of our ſoule, and ſo indeed be compelled by faith to waſh them away in Chriſts blood. Moreouer, it is a lanterne vnto our feete, which guideth vs that we goe not out of the right waie from the path of righteouſneſſe.

Theoph. Seeing good works be not the cauſe of ſaluation, it ſeemeth to follow that they be altogether vnprofitable, and therefore that we need not to be greatly careſull of them.

Mat.

ſeeth not that the Apoſtle doth eſpecially intreat of moral works? to which the title of righteouſneſſe agreeth farre better than to the ceremoniall. Which things being ſo, there is no doubt but that the Apoſtle whenſoeuer hee ſpeaketh of the works of the Law, to prooue that wee are neither ſaued nor iuſtified by them, doth no leſſe meane the morall than the ceremoniall, yea rather that he doth ſhut out both from the cauſe of ſaluation & righteouſnes.

Theop. But why doth he ſo often call them the works of the Law?

Mat. To teach, that if the works commanded of God, and euen contained in his owne law, be to no purpoſe to iuſtify vs, then the works commanded and deuiſed by men are much leſſe able and fit to doe it.

Theoph. Now do I agree vnto thee. For I perceiue that we are neither iuſtified nor ſaued by works, neither in the whole, nor in part, as hath beene diligently prooued by thee. And verily (vnleſſe I be deceiued) there is great iniurie done to the glory of God, while men go about to darken the force and power of his grace and mercy, mingling the ſame with the filthineſſe of our works. But ſeeing the matter is ſo, why did God giue the morall law?

Why God gaue a Law that we cannot keepe.

Mat. The Apoſtle witneſſeth, that it was not to the end we ſhould be iuſtified or ſaued by it. For he ſaith, If there had beene a Law giuen that could haue giuen life, ſurely righteouſneſſe ſhould haue been by the law: But the ſcripture hath concluded all vnder ſin, that the promiſe by the faith of Ieſus Chriſt, ſhould be giuen to them that beleeue. Notwithſtãding it is not vnprofitable to the faithfull, nay rather they reape a double benefit by it, wherein be comprehended the ends for the which God gaue it vnto vs. I ſaid to the faithful, becauſe it hath this only worke toward the vnbeleeuers, that their condemnation may bee the more heauy: foraſmuch as comming to the knowledge of Gods wil by it, they do willingly runne into the contrary.

Of the vſe of the Law. *Gal.* 3. 21. 22.

The vſe of the Law, in reſpect of the vnfaithfull.

Theoph. Let vs conſider of that two-fold benefit which thou ſaidſt the beleeuers reape by it: and declare the firſt.

Mat. It is noted by the Apoſtle in the Epiſtle to the Galathians. For after that he hath ſhewed that we cannot attaine ſaluation by the Law, he addeth: wherefore then

ſeruath

ſerueth the Law? It was added becauſe of the tranſgreſſi-
ons, that is, that by the helpe of it we might acknowledge
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on, it ſeemeth to follow that they be altogether vnprofi-
table, and therefore that we need not to be greatly care-
full of them.

Mat.

Mat. It followeth not. For God hath deliuered vs out of the hands of our ſpirituall enemies, namely the Diuell and ſinne (ſaith *Zacharie*) that wee ſhould ſerue him with holineſſe and righteouſneſſe in his ſight, al the daies of our life. *Paul* alſo confirmeth the ſame thing in the Epiſtle to the Epheſians. For after that he hath affirmed, that we are ſaued by grace through faith, and that not of our ſelues, it was the gift of God, not of works: preſently he addeth; For wee are his workmanſhip created in Chriſt Ieſus vnto good works, which God hath prepared that we ſhould walke in them. And againe in another place; The grace of God that bringeth ſaluation vnto all men hath appeared, teaching vs, that denying vngodlineſſe and worldly luſts, we ſhould liue ſoberly, and iuſtly, and godly in this preſent world. Thou ſeeſt how diligently good works be commended in the Scripture, as thoſe that be acceptable vnto God through Chriſt, by whoſe holineſſe all their filthineſſe and vncleanneſſe is couered.

Luk. 1.75.

Epheſ. 1.8. 9.10.

Tit. 2.12.

Theoph. But what vſe is there of them?

Mat. The vſe is three-fold, and thoſe indeed moſt profitable. The firſt, which is alſo the chiefe, reſpecteth the glory of God, that ought to bee dearer vnto vs than our owne ſaluation. But by them it is eſpecially aduanced, as it appeareth by the words of Chriſt; Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in heauen. For this cauſe *Paul* warning the Philippians to bee full of the fruites of righteouſneſſe which are by Chriſt Ieſus, addeth; To the glory and praiſe of God.

A threefold vſe of good works.

Mat. 5.16.

Phil. 1.11.

The ſecond vſe reſpecteth our neighbour. For, by the vprightneſſe and integritie of our life, he is prouoked to the ſame earneſt deſire and exerciſe of godlineſſe. I paſſe ouer the good turnes which hee hath by our charitie and good works. The third vſe ſtandeth in this, that by them our conſcience is quieted. For, they be teſtimonies and witneſſes of our faith, and therefore of our ſaluation.

Theoph. But how can it be, that good workes ſhall bee witneſſes of our faith?

Mat. We haue already ſhewed the cauſe before, namely for that the holy Ghoſt doth neuer worke faith in our hearts,

hearts, without repentance, from whence good works do flow, which therfore be visible or seene testimonies of our inuisible or vnseene faith: euen as the goodnesse of the tree is iudged by the good fruit, and the inward health or soundnesse of a mans body, by the outward disposition of all the parts.

Theop. Therefore, vnlesse I be deceiued, this thou saiest, that faith cannot be without good works. Faith cannot be without good works.

Mat. I say so. Euen as fire cannot be without heat, and the Sun without light. And verily faith of it owne nature bringeth foorth good works. For how can it be that our hearts should be reformed by faith, so as we doe embrace the loue wherewith God loueth vs in Christ, but that they be also stricken with loue toward him againe, by meanes whereof they both earnestly desire to obey him, and doe labour to auoid rebellion against his maiestie? I adde further, that faith can no more stand together with an euill conscience, than water with fire. For it cannot bee, so long as sinne raigneth in vs, and we willingly offend God, that wee should bee assured of his loue, so as we may put our whole trust in him, and repose our hope in his fauour and goodnesse, notwithstanding that infinite mercy of Christs death to be knowne and perceiued of vs.

Theoph. As far as I see, faith bringeth forth good works, by the which it is afterward preserued in our hearts.

Mat. Yea verily: euen as fire causeth ashes wherwith it is afterward cherished, fed, and maintained. But by these things it is plaine, that it is so far off that faith (which notwithstanding some say) should destroy good works, that rather by it they are built vp and fortified. Faith the mother of good works, of which it is after preserued.

Theoph. Seeing then faith cannot bee without good works, it followeth, that all they which boast of it, and do no good works, be liers, and deceiue themselues.

Mat. It followeth: and that is the disputation of *Iames* the Apostle against the Libertines, whom he speaketh vnto in these words; Shew me thy faith without thy works, and I will shew thee my faith by my works; whereby hee sheweth, that no man can be certaine of his faith, which is inuisible, vnlesse he haue visible testimonies of it, namely, good works. Wherupon it is that the same Apostle in the *Iam.*2.18.

end

Iam.2.26. end of that Chapter concludeth thus; As the body without the ſpirit is dead, euen ſo that faith that is without good works is dead: that is, it is not true but a ſhadow, and a vaine emptie likeneſſe of it.

Theoph. Therefore wee are neither iuſtified nor ſaued without good works; although neither, of them, nor by them.

Mat. I grant it. For although the kingdome of heauen be not the wages of ſeruants, but the inheritance of children: yet no man is reckened among the children of God, *Rom.8.14.* that is not led by the ſpirit of God, (as *Paul* ſpeaketh) and *Gal.5.22.* therfore doth the works of the ſpirit, ſuch as are theſe, loue, 23. ioy, peace, long ſuffering, gentleneſſe, goodneſſe, faith, meekeneſſe, temperance, and ſuch like. Therefore the *1.Cor.6.9.* ſame Apoſtle in another place giueth warning; Be not deceiued: neither fornicators, nor idolaters, nor adulterers, nor wantons, nor theeues, nor couetous, nor drunkards, nor railers, nor extortioners, ſhall inherite the kingdome of God. The ſame thing alſo doth Chriſt himſelfe confirm, *Mat.7.21.* when he ſaith; Not euery one that ſaith to me, Lord, Lord, ſhall enter into the kingdome of heauen, but hee that doth my fathers will that is in heauen.

Mat.5.20. And againe in another place; I ſay vnto you, except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſies, you ſhall not enter into the kingdome of heauen.

Theoph. Now do I conſent vnto you, and doe acknowledge that good works be not vnprofitable, although we bee neither iuſtified nor ſaued by them: Yea rather that they be of ſpeciall vſe, and therefore that the faithfull with all their hearts ſhould giue themſelues to them, foraſmuch as they ſerue

1. To the glory of God,
2. The edification of our neighbour,
3. And to the confirmation of our faith and ſaluation.

Mat. Adde heereunto, that God to whom they be acceptable through Chriſt, rewardeth them with ſundrie bleſſings both ſpirituall and temporall, according to the promiſes almoſt without number contained in his word. Moreouer, hither is to be referred the word of Reward

which

which is vsed in many places in the scripture: as whē *Iohn* exhorteth the faithfull to perseuerance, he saith; Looke vnto your selues, that wee lose not the things we haue wrought, but that yee may haue a full reward. Christ also speaking of those which suffer persecution for righteousnesse sake, saith; Great is your reward in heauen. In another place also, Whosoeuer shall giue a cup of cold water onely, to one of these little ones in the name of a Disciple, shall not lose his reward. 2.*Ioh.*8. *Mat.*5.12. *Mat.*10.42.

Theo. Seeing therefore God promiseth reward to our works, it seemeth they deserue somewhat. The confutation of merit.

Mac. It followeth not: For that reward proceedeth of his meere & vndeserued fauor, without any desert of ours.

Theoph. Doest thou take from the faithfull all meriting with God?

Mat. Not I, but the word of God: wherein, his owne mercie is established, and merit is ouerthrowne euen to the very ground; for these two cannot stand together. Furthermore, if any man will a little more diligently examine the nature of Merit or Desert, he shall neuer finde that it hath any place before God.

Theoph. Why so?

Mat. Because, that in deseruing any thing, this is

1. First required, that we bee nothing in his debt, of whom we desire to deserue.

2. Secondly, that we bring him such things as be our owne.

3. And last of all, that that which we bring or bestow, be equall, or as much woorth, as the thing that we seeke to deserue. If but any one of these conditions faile, it can be no merit or desert. How much lesse therefore if they be all wanting together? But they be wanting in all our good works.

Theoph. Declare these things vnto me one after another particularly.

Mat. First, whatsoeuer good works may be performed of vs, are due vnto God by a double right, namely of our creation and adoption. Hereupon is that saying of Christ warning his Disciples, When ye haue done all the things that are commanded you, say, We be vnprofitable seruants: The examination of the merit of works. *Luk.* 17.10.

uants: for we haue done nothing, but that which was our dutie to doe.

Phil.2.13. Moreouer, it is certaine, that whatsoeuer good thing can be done of vs, is from God: who worketh in vs both the will and the deed.

Therefore it was notably said of one of the ancient fathers; God rewardeth his own good works in vs, and not ours. *Paul* also saith; What hast thou, that thou hast not receiued? & if thou haue receiued it, why dost thou boast, as though thou hadst not receiued it? Therefore among men indeed there may bee merit or desert. For the husbandman after he hath digged all day in the vineyard, shall *1.Cor.4 7.* receiue his reward by desert. But with god we can deserue nothing, but that he should punish vs for our offences.

The obiection of the defenders of merit. *Theo.* The defenders of the opinion of merits, do obiect, that good works be not meritorious of themselues, but in respect of the promise of God himselfe, wherein hee hath promised those things, which otherwise were not due.

The answer to it. *Mat.* They are not by this pretence acquited of sacriledge or robbing God. For, they attribute that to themselues, which appertaineth to God alone. For, when God made that promise vnto vs, hee did it of his meere grace and fauour, and therefore merit or desert is shut out. But I will make the whole matter plain by a familiar example. If any King should promise his bond-slaue an hundred thousand crownes, vpon condition that he diligently do a businesse committed to him, the bond slaue hauing done the commandement, may require the gold, yet not because he hath deserued it. But we that haue not fulfilled the condition enioined vs, how much lesse haue wee deserued the reward promised to our works?

Theoph. What letteth that we fulfill it not, when we obey the Lord from the heart?

Of the imperfection of our works. *Mat.* The cause hath beene declared alreadie before; namely, for that there can be no good thing done of vs that is not vncleane and defiled. For as the most pure water, if it runne through an vncleane conduit, is corrupted with the stinke of it: so the good works that God worketh in vs, be soiled and stained with the filthinesse of our flesh. Therefore euen as the promise of reward is altogether

free,

free, and without reſpect of any deſert, ſo is the fulfilling of that promiſe.

Theoph. Why therefore doth God promiſe a reward to our works, which he may by right require of vs?

Mat. That, that promiſe may be as a ſpurre vnto vs, by the which we might be driuen forward, to the deſire and doing of them: and that indeed not without cauſe: for we are by our nature very ſlack vnto them.

Theoph. There is one thing behind, which I wil demand of thee; namely concerning that which was ſaid of thee before, that the obedience which is vndertaken vpon hope of reward, is not acceptable vnto God.

Mat. This alſo is indeed true, if that affection raigne in vs as it doth in the vnfaithfull. Howbeit, it ſhall not hurt, ſo as the loue and feare of God go before, if we be allured and drawne on to his ſeruice; by the hope and looking for of the reward. And on the other ſide, be kept and held from diſobeying him, by the feare of the puniſhment, that is, of eternall death.

Theoph. But ought not the loue of God to be ſufficient, to bring foorth that obedience in the hearts of the faithfull, without borrowing any other ſpur from elſewhere?

Mat. If our regeneration were perfect, as is the regeneration of them which liue bleſſedly in heauen, wee ſhould know God perfectly, whereby we ſhould be ſtirred vp to obey him perfectly. But becauſe there is alwaies behinde in vs ſomething not regenerated, which of it owne nature is in bondage, full of ignorance, without loue of God, it is neceſſary, that we ſhould be ſtirred vp to that obedience, by the hope of reward: and on the other ſide, by feare of puniſhments be held backe, and kept in obedience. Heereupon it is, that God both rewardeth our good works, in this life, according to his promiſes, & alſo correcteth our ſlackneſſe and inſolencie by diuers afflictions which hee ſendeth daily: whereby it appeareth, that he is true, as well in his promiſes, as in the excecution of his threatnings. But ſeeing you haue nothing more to propound, I would aduiſe, that wee put off the reſt of the diſputation till another time, for I ſee that it is now almoſt noone.

Theo. I haue heard your diſcourſe of good works, as alſo the

the expoſition of the moral law, with ſo great delight, that the time of our ſpeech hath ſeemed to me very ſhort.

The vſe of the doctrine of good works.

Mat. Indeed it is a moſt pleaſant thing to intreat of good works, ſo as it be done holily, & by the rule of Gods word. Howbeit, that ſhall be little, except the practiſe be adioined, which verily getteth praiſe with men, comfort to the conſcience, and profit with God. Therefore true and ſound vertue is greatly commended, before vaine pratling, or the vnprofitable idle knowledge of it.

Theoph. I doe remember an excellent ſimilitude, which I haue oftentimes heard of thee, and it is this. As a precious garment ſhut vp in a cheſt, is altogether vnprofitable; but if it be put on, it is an honour, delight, and profit vnto vs: ſo it is with good works: for, the knowledge and vaine diſcourſing of them, is of no vſe, except they bee put in practiſe.

Mat. It is moſt true. Therefore I pray God, our heauenly father, that as hee hath imprinted his law in our mindes, ſo he will ingraue it together with his loue and feare in our hearts, by the power of his holy ſpirit; that being alwaies cloathed with righteouſneſſe and true holineſſe we may worſhip him with due reuerence and humilitie, all our life: that ſo

1. He may be glorified of vs,
2. Our neighbour edified,
3. And our faith and ſaluation confirmed, through Ieſus Chriſt our Lord.

Theoph. So be it.

CHAP. II.

Of Prayer: which hath the chiefe place among good works, to teſtifie and confirme our faith.

THEOPHILVS.

OVr helpe is in the name of the Lord, which hath made both heauen and earth.

Mat. So be it.

Theoph. Concerning the doctrine of good works, I am ſufficiently ſatisfied (moſt dearely beloued brother): for I haue learned, that they onely be woorthy the name of good works, which God hath commanded in his Law: alſo,

alſo, that they be not the cauſes of our iuſtification and ſaluation: neuertheles, that they be profitable, both to the glory of God, and to the edification of our neighbours, and very much to the aſſurance of our ſaluation and faith.

Now I demand of you, which hath the firſt place among good works? Which is the chiefe good worke.

Mat. True praier, namely, that which is powred from the heart vnto God, with this confidence, that we ſhall be heard. A ſhort deſcription of true praier.

Theoph. Why giueſt thou it the chiefe place among good works?

Mat. Becauſe by the helpe of it we obtaine this, that we be able to performe the other good works. Moreouer, it yeeldeth vs the greateſt teſtimony of our ſaluation. The excellencie of praier.

Theoph. Whence is it, that it yeeldeth a fuller teſtimony of our faith, than the other good works?

Mat. From hence, namely becauſe praier with aſſured hope of being heard, cannot be made, vnleſſe firſt we be perſwaded of the loue and fauour of God towards vs. For as *Paul* ſaith; How ſhall they call vpon him, in whom they haue not beleeued? For this cauſe the ſame Apoſtle affirmeth out of the propheſie of *Ioel*; Whoſoeuer ſhall call vpon the name of the Lord ſhall be ſaued. *Rom.* 10. 13. 14.

Theoph. But from whence haue we that aſſurance? ſeeing we be guilty vnto our ſelues of our own vnworthines: by the which we deſerue, that both we our ſelues and our praiers ſhould be put backe from the ſeate of his Maieſty.

Mat. By the interceſſion or mediation of Ieſus Chriſt, who (as it was ſhewed by vs in the Chapter of Faith) doth alwaies offer vp to God the Father the merit of his death, for full ſatisfaction of all our ſinnes. Whereupon it commeth to paſſe, that he is made mercifull vnto vs, and ſuch a one as will be intreated of vs, ſo as we ſhall receiue whatſoeuer we aske of him. And that doth the Scripture teach in theſe words; We haue an aduocate with the father, Ieſus Chriſt. 1. *Ioh.* 2. 1.

Theoph. It followeth therefore, that the office of the Mediator, is by a moſt ſtrait band ioyned with the office of the redeemer.

Mat. It is ſo: and therefore *Iohn* after theſe words; We

haue an aduocate with the Father Ieſus Chriſt the righteous, preſently addeth, And he is the propitiation for our ſinnes. Heereupon it is, that *Paul* ioyneth both the offices together, when he ſaith; There is one mediatour of God and man, the man Chriſt Ieſus, which gaue himſelfe a ranſome for all men.

1. *Ioh.* 2. 2.

1. *Tim.* 2. 5. 6.

Theo. Seeing therefore, one is our redeemer, euen Chriſt Ieſus, it ſeemeth to follow, that he alone can alſo fulfill the office of the mediatour for vs with the father.

Mat. It followeth, and that indeed neceſſarily: and for this cauſe, in the places which we haue heard, we reade it written; One aduocate, one mediatour: for the word *one*, is expreſly added, to the end we might know, that beſids him alone, there can be no other.

The confutation of the error, about praier to Saints.

Theoph. Therefore they deale fooliſhly, and without any good ground, whoſoeuer ſeeke other patrons and mediatours beſides Chriſt.

Mat. Very fooliſhly. For they forſake the Creator, to goe to the creature: the Lord, to goe to the ſeruant: the moſt dearely beloued Sonne of the Father, which is in the higheſt authority and fauor with him, to pacifie his wrath, to goe to thoſe, which lacke all things that be required to waſh away ſinnes, and therefore be vnable to make our praiers acceptable & of force. Moreouer, they doe eſteeme Chriſt, as he were not ſufficient enough for the office of the mediator, & therfore deny him to be our true Sauiour: For if he be fit and ſufficient for ſo great an office, why do they chuſe to themſelues other mediatours beſide him? If they ſay they doubt not, but that he is both moſt powerful and moſt fit for this thing, but do doubt ſomewhat of his will; they doe therein very much bewray themſelues to be vnbeleeuers, which refuſe to giue credit vnto him, after that he hath giuen vs ſo notable a pledge of his exceeding loue: namely, when he vouchſafed both to take vpon him our humaine nature, & to ſuffer the death of the croſſe for our redemption. Adde heereunto, that moſt louingly he calleth vs vnto himſelfe by his word, when he ſaith; Come vnto me all yee that labour & be laden, & I will cauſe you to haue eaſe, and yee ſhall find reſt vnto your ſoules.

Mat. 11. 28. 30.

Finally, whither ſoeuer they turne themſelues, they ſhall neuer

euer escape, but be found iniurious against Christ, forasmuch as they take from him the office of the mediatour, purchased by his own bloud, to giue it to blessed creatures that be in heauen.

Theoph. They obiect, that the office of Christ is not translated by them to the dead Saints, seeing they end all the praiers they make to God, with these words, Through Iesus Christ our Lord: Whereby they say is declared, that the chiefe honour is giuen to Christ himselfe.

Mat. It is a craft of Satan, by the which he would haue the wickednesse of praying to Saints to be hidden, and so the manifest wrong that they offer vnto Christ, which put ouer his office vnto Saints, while they pray God, that by their merits and intercession, he will grant the things that they desire, and at length adde, through Iesus Christ our Lord. Wherein they imitate and follow him, who after hath giuen his Prince a blow, would humbly doe him reuerence. The confutation of it.

Theoph. Is it therefore vnlawfull for the faithfull being liue, mutually among themselues, the one to commend the saluation of the other vnto God by praier? seeing it cannot be, but some thing is taken away from the intercession of Christ. Obiection.

Mat. Not so: for many causes may be alledged, for the which, the one is not onely vnprofitable, but also forbidden, and therefore to be auoided: but the other not onely to be lawfull, but also profitable and necessarie, The confutation of the obiection.

Theoph. Declare those causes.

Mat. I will make foure chiefe.

1. Because loue, that is so much commended vnto vs, both cherished and increased by praying one for another. But this can haue no place in the dead, of whom *Salomon* speaking saith; Both their loue, and their hatred and their enuy is now perished, and they haue no more portion euer, in all that is done vnder the Sunne. *Eccles. 9. 6.*

2. Because, praying one for another, we thinke not to be heard for his sake that praieth for vs: which they doe not pray to the Saints departed, and by that meanes giue to them the office of Christ.

Theoph. But it may be, that the same thing may befall them

them, which desire to be holpen with the praiers of the godly that be aliue: for why may not some thinke, that they shall be heard for their holines and good works sake?

Mat. I grant, it is not impossible that some should after that manner abuse the praiers of the godly: but there is the least danger in this behalfe, if it be compared with the other. For, it cannot be in any but the ignorant and vnskilfull, for whose ignorance we ought not to refuse that so holy an ordinance of God. But the intercession of departed Saints doth bring with it most manifest danger; for, no man can pray vnto them, but he thinketh for their sakes to obtaine the things which he desireth of God. The proofe whereof are all the formes of praies written by such as worshipped them.

Theo. Goe forward, alledge the third cause.

3. *Mat.* The faithfull, that be aliue, may know the necessities one of another, and pray to God for them: which the faithfull departed cannot. I am not ignorant what they be wont to obiect, namely that the Saints departed doe in God, as it were in a glasse, see all the things that be done in this world: but that is altogether to diuine or ghesse, without any testimony of Scripture.

Theoph. Declare the fourth cause?

4. *Mat.* That is the chiefe: namely, because the praiers of the godly being aliue, one for another, are grounded vpon the testimony of the word of God, also vpon examples & promises, by the which it is confirmed, that they shall not be in vaine: but the praiers of the dead are neither grounded vpon any testimony of Gods word, neither vpon promises nor examples.

Theoph. Say you so?

Rom. 14.13. *Mat.* I say it: and therfore it is not done of faith; for the word of God is the onely foundation of it. Wherfore *Paul* affirmeth; that whatsoeuer is not of faith is sinne. And this reason is sufficient to ouerthrow the intercession of saints departed. For who can endure this, that man should lift vp himselfe aboue God?

Theoph. I doe now confesse, that all praiers which are made to saints departed, for this end that they shold be our intercessors and mediatours to God, are to be cast out and

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hissed at: and that Christ alone, whose office this is, is sufficient.

Wh Christ onely sufficeth the faithfull to doe the office of the mediator with the father.

Mat. Yea truely, it is extreame madnesse for any to seek to himselfe another mediator: forasmuch as he can doe it most perfectly, because he lacketh none of the things that suffice to pacifie God, and to cause him to bee mercifull vnto vs. Moreouer, he loueth vs most dearely, and therfore is touched with pity vpon our infirmities. He knoweth our praiers, presently when they be conceiued. He commandeth that we should come vnto him, as often as wee will craue any thing at the hands of God.

Finally he assureth vs, that we shal obtaine all the things which we shall aske in his name, when he saith, Verily, verily, I say vnto you, whatsoeuer yee shall aske of the Father in my name he will giue it you. Hitherto haue ye asked nothing in my name: aske and you shall receiue. And in another place he saith: Whatsoeuer you shal aske in my name, I will doe it. *Ioh.*16 23. *Ioh.*14.13.

Theoph. What meane these words, To aske any thing in the name of Christ?

Mat. It is to beseech God, to heare our praiers, not indeed hauing respect to our vnworthinesse, but to the merit that is continually offered to him of Christ Iesus for vs. Therfore to aske any thing of God in the name of Christ, is answerable to his intercession with the father for vs, and that more is, an approbation or allowance of it, and the way to be partakers of it.

Theoph. But ought the promise of Christ, wherein he assureth vs, that wee shall receiue whatsoeuer we aske in his name, to bee extended to all things that shall come into our mindes, without putting any exception?

Mat. Not so: For our desires for the most part be euill: which if they were fulfilled, would bee to our destruction rather than to our profit. Therefore Christ vnderstandeth onely those things which concerne the glory of God and our commoditie and saluation: al which things indeed he hath in few words comprehended in that forme of praier, which he hath giuen vs; namely, Our Father which art in heauen, &c.

Theoph. Must we therfore vse no other forme of praier?

Mat. If you respect the matter or substance, we may vse no other: but it is in our liberty to enlarge it: whereof the holy Scripture yeeldeth vs many examples, in those formes of praier which it setteth before vs; namely, the Psalmes: all which vndoubtedly be referred to this forme appointed by Christ.

The exposition of the Lords praier.

Theoph. Let vs examine the forme of praier that Christ hath deliuered: howe many parts be there of it?

The summe and parts of the Lords praier.

Mat. In the beginning it containeth a Preface, and afterward six petitions. The first three whereof doe immediatly respect the glory of God. But the latter three containe those things that appertaine to our selues, both for the helpe of this life, and for euerlasting saluation. And they be therefore placed after those that concerne the glory of God, to the end we might vnderstand, that the latter three be not rightly conceiued and made, vnlesse they be referred to the glory of God, as it were vnto their proper end, and that therefore they shall not be heard, according to the saying of the Apostle; You aske and receiue not, Iam. 4. 3. because you aske amisse, that you might consume it vpon your lusts.

The Preface of the Lords praier.

Our Father which art in heauen.

Theo. Let vs consider of the preface of the Lords praier.

Mat. It is contained in these words: Our Father which art in heauen.

Theoph. Who is that Father, vnto whom Christ biddeth vs to flie?

Mat. It is the first person of the holy Trinity, namely, the Father of our Lord Iesus Christ.

Theoph. Is therefore one onely person of the Trinity to be praied vnto?

Mat. We must know, that in true praier we are onely the instruments of God, who alone in that as in other good works, worketh the things that concern our saluation. But that is to be vnderstood of all the persons according to the distinct propriety of euery of them. For the ho-

ly Ghoſt praieth in vs, as appeareth by the ſaying of the Apoſtle; The ſpirit maketh requeſt for the ſaints according to the will of God. The Sonne offereth our praier to the Father. This praier the Father receiueth, and louingly heareth. Therefore lawfull and true praier is that which is made from the heart, the holy Ghoſt ſtirreth vs vp, which alſo is directed to the Father in the name of Ieſus Chriſt his Sonne. Indeed we haue an example in the holy ſcriptures of a certaine praier made to the Sonne, in the which this diſtinction of the perſons is not obſerued: namely in that which *Steuen* made while he was ſtoned: Lord Ieſus receiue my ſpirit. Howbeit this example, and if there be any ſuch other, is not contrary to the rule of right praying. But becauſe we haue begun the expoſition of the Lords praier, we are to returne to the iſſue of the ſpeech we haue in hand: and it is this, that in this place we be taught that our praiers muſt be directed to the Father: which *Paul* teſtifieth that himſelfe did, in theſe words: I bow my knees to the Father of our Lord Ieſus Chriſt. We may alſo pray vnto Chriſt, not onely as he is God, but alſo as he is the Mediatour, that is, as he is one perſon conſiſting of two natures: yet ſo, as the Deity be the obiect or the thing which we ſet before our eies in praying. Likewiſe alſo we may pray to the holy Ghoſt, diſtinguiſhed from the other perſons, who with the Father and the Sonne is very God. And indeed the godly that exerciſe themſelues in ſuch praiers, doe a thing profitable and worthy to bee done, ſo as they be not diſtracted with the deepe meditation of the diſtinction of the three perſons, but alwaies haue their minds fixed and ſetled vpon the vnity of the eſſence. This alſo is to be obſerued, that the name of God, and of father, is not ſeldome in the Scripture referred to each of the perſons. And let theſe things be ſpoken by the way. For it is not my purpoſe at this time, to declare all things particularly that appertaine vnto this place.

Rom. 8. 27.

Act. 7. 59.

Eph. 3. 14.

The. But why doth Chriſt command vs, that comming to his father, we ſhould call him by the name of our father?

Mat. Not onely that we ſhould gather, ſeeing he is the father of Chriſt, that he is alſo our father: but eſpecially for three cauſes.

1. First, that we may call vpon him with true faith, that is, that we may beleeue that he which is our father wil not deny vs the things which we shall aske of him, according to that saying of Christ; What man is there of you, who if his sonne shall aske bread of him, will giue him a stone; and if he shall aske fish, will giue him a serpent?

Mat 7.9. 10.11.

2. Another cause is, that we might vnderstand (which hath beene already said of vs) that we ought not to drawe neere vnto God, but in the name of his naturall son Iesus Christ. For in him alone we are adopted and made his children.

3. The third, when we are commanded to call him our father in common, rather than particularly and properly, my father, we be taught that true charity & brotherly loue towards our neighbours is required of vs in praier, forasmuch as we be all the children of the same father, and heirs of one and the selfe same inheritance. Whosoeuer therefore make not their praiers to God in the name of Iesus Christ, or do carry priuy hatred or enmity against their brethren, cannot pray to God with this forme of praier.

Theoph. Why hath Christ added these words; Which art in heauen?

Mat. Not to signifie that his Maiesty is shut vp within heauen: which indeed (seeing it is infinite) the whole world is not able to containe: But

1. That he may be distinguished from our earthly fathers, and that withall we might vnderstand how much better he is than they, and more able to helpe vs. Therefore Christ said to his Disciples; If ye therefore which are euil, can giue good gifts to your children, how much more wil your father that is in heauen giue good things to them that aske them of him?

Mat.7.11.

2. Secondly, those words are added, that comming to God, we should lift vp our minds aboue all earthly and transitory things, how beautifull or goodly soeuer.

3. Finally, that we might earnestly & indeed acknowledge the incomprehensible greatnesse, the maruellous wisedome, & infinite power of him, whom we pray vnto: which verily doe far more clearely shine in the heauens, than in the earth, to the end we might worship him with

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the more reuerence, and rest vpon him with greater trust and assurance.

The first petition.

Hallowed by thy name.

Theoph. Let vs come to the three petitions that respect the glory of God. Which is the first of them?

Mat. It is contained in these words; Hallowed be thy name.

Theoph. What is the meaning of it?

Mat. We desire of God, that the knowledge of him may be spread abroad thorowout the whole world, that so his name may be sanctified, that is, that all men may giue him his due honour. The exposition of the first petition.

Theoph. Wherefore makest thou mention of the knowledge of God? which Christ mentioneth not in this petition.

Mat. Because God cannot be truly hallowed and worshipped, except the knowledge of him go before. For we cannot worship nor praise him, of whom we be ignorant, and whose excellency and power is vnknowne to vs. Hence is that saying of the Prophet; According to thy name (ô God) so is thy praise vnto the worlds end. *Psal.* 48.10.

Theoph. Is not this hallowing of the name of God, the same with that whereof thou spakest in the exposition of the third commandement?

Mat. The very same; and therefore the exposition of that commandement, may be in stead of an exposition to this petition, and shew how the name of God is to be hallowed.

The second Petition;

Thy kingdome come.

Theo. Let vs passe ouer to the second petition.

Mat. It is this; Thy kingkome come, Now in it we desire of God, that by the knowledge of his Maiestie being giuen vnto men, he will cause all to be gathered into the Church. For in it he raigneth by the scepter of his word, and by the power of his spirit. The exposition of the second petition.

Theoph. That I may the more easily come to the true meaning

meaning of this petition, I do first demand of thee wherefore that rule and dominion, which God exerciseth ouer his Church, is called his kingdome: after I will aske thee, concerning the word, *Come.*

Of the kingdome of God.

Mat. That rule is called by the name of kingdome, for the likenesse it hath with earthly kingdomes.

Theoph. Wherein standeth that likenesse?

Mat. In foure heads or principall points, namely because in the Church there be

1. One king.
2. Subiects.
3. Lawes.
4. Gouernors: who, as in earthly kingdomes, haue the charge to see to the keeping of those lawes. For, in the Church there is one king, namely Iesus Christ, who by his Father is appointed Lord ouer it, to rule and gouerne it; which is confirmed by the words of the Angell to *Marie*; The Lord God will giue vnto him the seate of his father *Dauid*, & he shall raigne ouer the house of *Iacob* for euer, and there shall be no end of his kingdome. Therefore the kingdome of God and the kingdome of Christ, is one and the selfe same. The faithfull be the people of this kingdom, whom Christ hath redeemed with his death, and set free from the tyranny of the diuell, that he might deliuer them vp to his owne kingdome, to become his subiects. The lawes of it are the word of God, wherein all things be commanded and declared, that appertaine either to the humble seruice and obedience of that king, or to the concord of the Citizens & subiects. The officers which are specially occupied about this kingdome, are the ministers of the word, or pastors: vpon whom this charge is laide, that they preach the word, and see to the keeping of those lawes. Who also (as the Apostle speaketh) haue in readinesse reuenge against all disobedience.

Luk. 1. 32.

2. Cor. 10. 6.

Theoph. I haue heard of the likenesse betweene the kingdome of God and the kingdome of men: now I desire to vnderstand wherein they differ.

Mat. 1. First, all things in the kingdome of God are spirituall: namely, the king himselfe, his glory, power, subiects, lawes, rewards, punishments of the rebels. Therefore

Christ

Christ said vnto *Pilate*; My kingdome is not of this world.

2. Secondly, Christ requireth no such thing of his subiects, as earthly kings are wont to aske: but contrariwise doth continually enrich them with his owne gifts and spirituall riches. *Ioh.* 18. 36.

3. Thirdly, he maketh them all partakers of his kingly dignitie, which earthly kings cannot doe.

4. Fourthly, hee doth not onely command, as other kings do, but giueth vs his own spirit, which putteth power into vs, whereby we are made able to yeeld our humble and dutifull obedience vnto his commandements.

Finally, all their kingdomes be subiect vnto alteration and change, but this kingdome is inuincible and shall indure vntill the last comming of Christ.

Such is the kingdome of God and of Christ, which indeed (as hath been said) is not to be referd but to that rule which he exerciseth ouer his beloued children, and those that be receiued into the Church.

Theoph. Who therefore hath the rule ouer the vnbeleeuers and wicked?

Mat. The diuell: and for this cause, he is called the Prince of this world; yet notwithstanding the Lord hath the chiefe rule and power, both ouer the vnbeleeuers, and ouer their captain, which by his iust iudgement hath made them subiects to that vnbeleeuing tyrant: to the end they may be vexed & tormented of him according to their deserts, forasmuch as they haue refused to obey Christ, who is a most louing & merciful king. Moreouer, that kingdom of Sathan hath immortall hatred against the kingdome of Christ; the head (I say) of that kingdome, namely Sathan and his souldiers, whom hee stirreth vp to make outward warre against the kingdome of Christ; while hee in the meane time assaulteth it within. For both of them labour and striue with all their might, to spoile & sacke that kingdome of Christ. But they do it in vaine: for, how much the more furiously they seeke to ouerthrow it, so much the more doe they helpe it forward: and at length pull vpon themselues vtter ruine and destruction. The kingdome of Sathan.

Theoph. We haue bene long enough in the exposition of the kingdome of God: let vs goe forward to the other member,

member. What meaneth that word; Let it come, or let it approch?

How the kingdome of God commeth.

Mat. The office of a good king ſtandeth in two ſpeciall things;

1. Firſt, to rule his ſubiects (that is to ſay, ſuch as are loyall and obedient) to keepe them in peace, defend, deale mercifully and louingly with them, and to redeeme them if they be taken captiues.

2. Secondly, to puniſh the rebels, and to deſtroy and throw downe the enemies of his kingdome. When therefore we deſire of God that his kingdome may come, wee doe as if we praied, that he would increaſe the number of beleeuers, enlarge his Church euery day, more and more heape vpon it his gifts, and ſettle it with right order: and contrariwiſe, that he would cut off all the enemies of it, ouerthrow their counſels, deſtroy their purpoſes, and that the defending of the Church may be euery day increaſed, till at length it come to the higheſt perfection. Howbeit that ſhall not bee before the day of iudgement: at which time all his enemies being ouercome, he ſhall make them his footeſtoole. And then (as the Apoſtle ſaith) he ſhall deliuer vp the kingdome to God the Father, that is, he ſhall raigne quietly without any rebellion and reſiſtance, and wee ſhall liue peaceably in him, being deliuered from all feare and trouble of enemies.

1. Cor. 15. 24.

The third Petition;

Thy will be done in earth, as it is in heauen.

Theoph. Let vs come to the third petition, being the laſt of them that reſpect the glory of God.

Mat. It is this; Thy will be done in earth as it is in heauen. Wherein indeed we do not ſimply deſire of God, that his will may be done, the fulfilling whereof there is verily nothing that can let: but that he will ſo guide vs with his ſpirit, that we may be ready to do his will, reuealed vnto vs in his word, & that with no leſſe deſire than the heauenly Angels do. But concerning his ſecret will, we deſire that if when it be done, any aduerſities befall vs, namely loſſe of goods, hinderance, afflictions, whether they concerne the ſoule or the body, we may beare them all patiently as ſent

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from his hand, and so obey his will, that ours may wholly and altogether giue place vnto it.

Theoph. Indeed hee were happie, that after this manner should conforme himselfe to the will of God.

Mat. Yea surely, becauſe he might worthily glory in this, that God did nothing but that which hee would, seeing that he would no other thing but that which were acceptable and pleasing to God. And assuredly there be many things that call vs vnto that. For, if God our heauenly father be wiser than we (which all men do confesse) it is not to be doubted, but hee knoweth what we haue neede of, better than our selues; and that therefore by good right we ought to preferre his holy and good will before our owne, which is wicked and corrupt; yea rather often like vnto children, we know not what wee would haue. For many times we change our purposes, and foorthwith or a little after, we disallow that, which a little before we verie greatly allowed of. For this cause the Lord, without any respect of our will and intents, as a good father, sendeth those things, which he knoweth to be necessarie, both for his owne glory, and for our profit and saluation: which indeed are to be receiued with a quiet & thankfull minde as from his hand, vnlesse wee meane to be miserable for euer: which we shall neuer escape, so long as we cleaue to our owne will. Of Christian patience.

The. I haue long since laboured to performe this, but as yet I haue not attained it: but especially I finde by experience, that the vse of this doctrine is most hard when any great trouble commeth, whether it be of body or minde.

Theo. It is not onely hard, but verily cannot be generally brought to practise, especially if respect be had of our own flesh, which maruellously pleaseth it selfe in the owne will and affections, and seeketh for nothing else but delights and pleasures. For this cause, in this place Christ teacheth vs to desire it of his father: but *Iames* assureth, that we shall receiue it, so as we aske it in faith; If any of you lacke wisedome, let him aske it of God, which giueth it liberally vnto all, and casteth no man in the teeth, and it shall be giuen vnto him. But let him aske in faith, not doubting. *Iam.* 1. 5.

Theoph.

Theoph. In that place *Iames* ſpeaketh of wiſedome, but we ſpeake of patience.

Mat. There is no doubt, but by the word wiſedome, he vnderſtandeth patience, whereunto he had exhorted the faithfull in the former verſe, in theſe words; Let patience haue the perfect worke, that you may be perfect and entire, ſo as nothing be wanting.

But becauſe wee cannot doe it of our ſelues, heere hee ſheweth by what means we may haue it from God, when he ſaith; If any man lacke wiſedome, let him aske it of God, which giueth it to all men liberally.

Theoph. But what is the cauſe, that he calleth patience by the name of wiſedome?

Mat. To the end wee might vnderſtand, that a mans chiefe wiſedome ſtandeth heerein, that in his aduerſities and troubles hee patiently ſubmit himſelfe to the will of God: but on the contrary ſide, that it is the extremeſt fooliſhneſſe and madneſſe, if any dare reſiſt and ſet himſelfe againſt it. For what good doth he by it? Can hee change the wil of God? No verily? Nay rather he maketh his owne caſe woorſe, as well with inward griefe that tormenteth him, as alſo becauſe hee pulleth the wrath of God vpon himſelfe. For by our ſtubburnneſſe he is compelled to lay more grieuous puniſhments vpon vs. On the other ſide, by our patience hee is mooued vnto pitie, ſo as hee turneth our afflictions into kindneſſe, and doing vs good, euen as good parents are wont, when they perceiue that their children be brought into good order by their corrections.

Theoph. I ſee it is a thing profitable and neceſſarie: howbeit, I thinke that the meditation of the things which thou declaredſt (when we ſpake of afflictions) doe make not a litle for this purpoſe.

Mat. Thou iudgeſt rightly. For in that place we deliuered many things which may worke exceeding great comfort in the hearts of the faithfull. Neuertheleſſe, I will adde vnto them two other beſides, as an ouerplus.

1. First, when we be ouerladen with afflictions, the euils which wee ſuffer are not ſo much to bee conſidered, as thoſe which we haue deſerued, and yet notwithſtanding, be not laid vpon vs. Furthermore, we muſt thinke

vpon

vpon the good things which the Lord heapeth vpon vs, on the other ſide: and ſo indeed we ſhall finde, that God dealeth moſt mercifully euen in the middeſt of our afflictions, if they be examined according to the greatneſſe of our ſinnes.

2. Secondly, that wee are not to looke vpon them onely, who in outward ſhew be a little happier than wee, and whom wee ſee to be exempted from the troubles wherewith we are grieued; but vpon infinite and innumerable others, which are in farre greater miſeries, than are thoſe that we ſuffer, whoſe ſins notwithſtanding are not ſo great as ours.

Theoph. I doe very much reioice that I haue heard theſe two things: for I will daily make vſe of them, as occaſion ſhall ſerue.

Mat. Thou ſpeakeſt wiſely, when thou addeſt the word, *daily*. For the Lord our maſter, that we ſhould not forget this doctrine ſo profitable, is wont oftentimes to beate it into our heads, by ſending of troubles, wherein we might practiſe it. And verily we ought to be well acquainted with it, ſeeing we are ſo often exerciſed in it.

Theoph. But I for my part doe finde it true by daily experience, that I am very little exerciſed in it. Neuertheleſſe I hope, that by the grace of God, I ſhall profit better in it than heeretofore I haue done: eſpecially, ſeeing now I know the way, how I may doe it, namely to craue it of God by daily praiers, and continually to haue in minde the things which thou haſt ſaid. But now, foraſmuch as I haue heard the meaning of this third petition, which is the laſt of thoſe that concerne the glory of God, let vs goe forward to the reſt. But before I come to the three following which concerne our owne good and ſaluation, I would haue thee to declare the order of theſe petitions, and withall how fitly they be ioined together.

Mat. Theſe former agree together moſt excellently, foraſmuch as they be of the ſame kind. For, after that we are made partakers of the knowledge of God, by the which we are mooued to enter into his kingdome, that is, into his Church, it is meete and conuenient, that we ſhould deſire to be informed and taught the obedience of his will, whereunto

The coherence and ſumme of the three former petitions of the Lords praier.

whereunto the miniſtery of the Church calleth vs daily.

Finally, in theſe three petitions, wee deſire of God to giue men ſuch knowledge of his Maieſty, as they may willingly ſubmit themſelues to his kingdome and rule, and from their hearts obey his pleaſure; that ſo he may be glorified of them, and in them.

The fourth Petition;

The ſumme of the laſt three petitions.

Giue vs this day our daily bread.

Theoph. We are to come to the three laſt petitions of the Lords prayer, where in we ſaid thoſe things were contained which concerne both our ſoule and body.

Mat. True: For the firſt of them comprehendeth the things that be neceſſary to the paſſing thorow or finiſhing of this life: but the other two, thoſe that appertaine to our ſaluation.

Theoph. Recite therefore the firſt.

Mat. Giue vs this day our daily bread.

Theoph. What is the meaning of it?

The expoſition of the fourth petition.

Mat. To the end we may ſerue God according to our calling, in this petition we deſire of him, to giue vs our daily bread, that is, that euery day he would miniſter vnto vs thoſe things that be neceſſarie for this life: for all thoſe be comprehended vnder the name of bread, as being a thing moſt neceſſary. Howbeit, this is to be noted, that (while we aske of God our daily bread) we doe alſo deſire ſuch things as be requiſite and neceſſary, that wee may eate it in peace and quietneſſe.

Therefore this petition generally containeth whatſoeuer can be deſired for our peaceable, calme, vndiſtreſſed, and good eſtate in this world. Neuertheleſſe, wee ought to depend and hang vpon the pleaſure of our heauenly Father. For he will giue vs ſuch things, as hee ſhall know to bee for the furtherance of his owne glorie, and our ſaluation. And heereupon it may be gathered, why he would haue vs to aske bread only; namely, that we might know, that bread ought to ſuffice vs, if the Lord ſhall ſee it good, to giue vs no other thing to nouriſh vs.

Theoph. There do fiue principall points come into my

minde,

minde, concerning this thy expoſition of daily bread, whereof I will aske thee.

The firſt whereof is this, why we pray to haue daily bread giuen vs? ſeeing we are cõmanded to prouide vs, by our honeſt labor, ſuch things as be neceſſary for this life. 1.

Mat. Becauſe our labour ſhall be to no purpoſe except the bleſſing of God be added vnto it; euen as the Pſalmiſt expreſly teacheth.

Theoph. Wherefore are we cnmmanded to craue that bread, which we call *our?*

Mat. The word *our* was added, for two cauſes. The firſt, that we might vnderſtand, that that bread is promiſed of God; and therefore, by good right, called ours: and hereby we might be aſſured, that it cannot be denied vs. The other, to the end we might remember, that that bread is to be prouided by lawfull meanes and waies, and ſuch as be allowed of God; but not by theft or deceit. For otherwiſe we eate not our owne bread, but another mans; receiued not from God, but from the Diuell, 2.

Theoph. The third point followeth: why are theſe words added; This day, and daily? 3.

Mat. That we might altogether, and wholly depend vpon the prouidence of God, ſo as we ſhould not be careſull for things to come, as if we did diſtruſt; but be content with thoſe that be neceſſary for our preſent need, with this hope, that the Lord will prouide for the morrow.

Theoph. I come to the fourth point: How well agreeth it, that they which haue plenty of things, and whoſe barns and ſtore houſes be full, ſhould aske their daily bread? 4.

Mat. Becauſe we muſt hold it for a certainty and truth, that bread of it ſelfe cannot nouriſh, except the bleſſing of God be added. For ſometimes rich men are ſeene worne and pined away with leanneſſe: for this cauſe Moſes ſaith; Man liueth not by bread onely, but by euery word that commeth out of the mouth of God. In which words, the prophet doth alſo ſignifie this, that the power of God doth not ſo cleaue vnto bread, that he cannot nouriſh vs without it, as oft as ſhall pleaſe him. Whereof he gaue the Iſralits a ſingular proofe, whom he fed in the wilderneſſe by the ſpace of forty yeares, without bread.

Theo. The laſt point is behind. Why doth Chriſt command vs to pray for bread in common, in theſe wordes: Giue vs our bread; rather than priuatly, after this maner; Giue me my bread?

Mat. To the end we might know, that we are to pray for it, not for our ſelues alone, but alſo for our neighbors, of whoſe profit and commodity, Chriſtian charity requireth, that we ſhould be no leſſe carefull than of our owne. Moreouer, by this manner of praying, we are more and more aſſured, that we ſhall obtaine the bread which we pray for; foraſmuch as the whole Church doth not only craue it with vs, but alſo for vs: euen as we alſo doe craue the ſame both with it and for it. For we are all the ſonnes of one and the ſame father, euen as we are taught in the beginning of this praier, while we ſay in common; Our Father. For the ſame cauſe alſo, the two petitions following be deliuered in the ſame forme of words: namely, Forgiue vs our treſpaſſes, and lead vs not into tentation: And they containe all the things that appertaine to the heauenly life, euen as this containeth thoſe which be neceſſary for this preſent life.

Theoph. Wherefore are the things that concerne our ſaluation contained in two petitions?

Mat. Becauſe our ſaluation ſtandeth vpon two parts: The firſt, that we be reconciled vnto God; and this we deſire in the fift petition, which intreateth of the forgiueneſſe of our ſinnes. The other, that being reconciled vnto him by the forgiueneſſe of ſins, we be kept in his loue and obedience, ſo as we obey him, being mindfull of that infinite benefit which he hath beſtowed vpon vs.

The fift petition.

Forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs.

Theoph. The two laſt petitions doe remaine to be conſidered of vs. Let vs therefore come to the fift.

What is the meaning of it?

Mat. Becauſe we be all miſerable ſinners, by reaſon whereof the Lord is iuſtly angry with vs, yea rather is ſo long angry, as our ſinnes ſhall be imputed and laid to our charge

charge before him; in this petition we pray, that for his infinite mercies sake he will forgiue them all; to the end that for the time to come he may fauour vs, being at one with vs, namely by the forgiuenesse of our sinnes.

Theoph. But why doe we craue of God to forgiue vs our sinnes? for the which Christ hath most fully satisfied: seeing there is no place for forgiuenesse, where satisfaction is made.

Mat. If the satisfaction were of our selues, this were indeed true: but seeing it is by Christ, which is freely giuen vs of his father, forgiuenes agreeth necessarily with it. And verily it is as a man condemned in some summe of money were to be cast into prison, vntill he had paid the whole summe, and yet were not able to do it. Whom if the prince ment to pleasure without any hinderance of the Law, and should freely giue him that wherein he was to haue beene fined, should he not haue don as much, as if he had forgiuen the offence? He should indeed. And this similitude is most fit: Forasmuch as in this petition our sinnes be called debts, to the end we might vnderstand, that by them we are no lesse debters vnto God, than if a man were in great debt vnto an other, and yet had not wherwith to pay any thing at all. With this similitude agreeth also that, that is written of *Paul*; Putting out the hand writing that was against vs, which was contrary vnto vs, he euen tooke it away, and fastned it vpon the crosse. In which words he teacheth, that Christ hath most fully satisfied for our sinnes. *Col.* 2. 14.

Theo. The more diligently I consider the mystery of our redemption, so much the more commeth to my remembrance the infinite maruellous wisdome of God, which by a way altogether wonderful, hath knit or ioyned together his perfect iustice with his perfect mercy, and that aswell to his owne glory, as to our saluation and benefit.

Mat. True indeed. But if thou do with a little more diligence marke that way, thou shalt find three things which the reason of man could neuer haue deuised, & which out of Christ are found no where else, for the auoiding of the punishment due for our sinnes: and they be these: That we should our selues pay our debts vnto God: or else seeke another, which is both able to pay them, and doe also ac-

quit vs of them: or that God himselfe should forgiue vs whatsoeuer we be indebted vnto him.

Theoph. I would haue you declare these things a little more largely.

Mat. First therefore I wil shew, that these three cannot any where be found, saue in Christ. And verily whatsoeuer men can imagine, they shall neuer find in themselues wherewith to satisfie God. Who also (as the Apostle saith) hath shut all vnder sin, that he might haue mercy vpon all. Rom.11.32.

Neither shall they finde any creature in heauen or in earth sufficient to doe this office. But if they fly vnto God his mercy, to obtaine forgiuenesse of their sins, his perfect iustice will be a let, which requireth to be fully satisfied.

Theo. Let vs now see, how God hath ioyned these three things together in Christ, to reconcile his exceeding great mercy with his most perfect righteousnesse, vnto our saluation.

Mat. Being made one with Christ by faith, and therefore also partakers of that which is his, we our selues pay all our debts vnto God, & that out of the riches of Christ, which are truly made ours. And by this means the perfect iustice of God is fully satisfied, which indeed requireth this, that he which oweth the debt should pay it. Neuertheless another hath paid it for vs, namely Christ, who alone hath drunke of the cup of his wrath, and (as the Apostle saith) hath borne our sins in his body vpon the tree. And therin most manifestly appeareth the great mercy of God, that gaue his most deerely beloued son for vs his enemies vnto a most shamefull death. 1 Pet.2.24.

Finally, because he that hath satisfied the heauenly father for vs, is his dearely beloued sonne, and euerlasting God with the father, freely giuen vnto vs; the continuall forgiuenesse of sinnes (as hath beene said) is ioyned with his satisfaction, and that doth especially make steadfast and sure his immesurable mercy.

Theoph. Verily a notable discourse, and very full of comfort Let vs now returne to the exposition of our petition: Why is this clause added in the end; As we forgiue them that trespasse against vs?

Mat.

Mat. That is, according to the promiſe made vs of the forgiueneſſe of our ſinnes, vpon this condition, that we forgiue them that hurt vs. And Chriſt would haue it expreſly mentioned, becauſe he knew how hardly we forgiue others their treſpaſſes. Therefore in this clauſe he calleth vs to remember that we ſhall not obtaine forgiuenes of our ſinnes at the hands of God, except we alſo forgiue our neighbors their offences. Heereupon is that threatning of God by the Prophet againſt the Iſraelites; When you ſhal ſtretch out your hands, I wil hide mine eies from you, although you make many praiers I will not heare you; for your hands are full of bloud. *Eſa.1.15.*

Theoph. Therefore this manner of ſpeech doth not note an equality; as if God forgaue vs ſo much only as we ſhall forgiue.

Mat. No not ſo. For, our forgiueneſſe euen as we our ſelues be imperfect, is alwaies imperfect, and ſauoureth of the vncleanneſſe of our fleſh: whereupon it commeth to paſſe, that euen in them that are moſt regenerated, notwithſtanding they doe vnfainedly forgiue as God requireth, & deſire no reuenge, yea rather be ready to do good vnto ſuch as haue hurt them, and doe daily pray for them: yet there remaineth ſome bitterneſſe, ſo as we do not embrace them with that affection of heart, which we would haue embraced them with, if we had alwaies beene well pleaſed with them: which if God ſhould doe, we were in very ill caſe.

Therefore this is the meaning of this petition; O Lord according to thy promiſe forgiue vs our ſinnes fully and perfectly, as a moſt perfect God: ſeeing that we being moſt imperfect men, according to thy commandement haue forgiuen them that haue hurt vs.

Theoph. In what place are this commandement and promiſe?

Mat. They be preſently added by Chriſt after this praier in theſe words; If you forgiue men their offences, your heauenly father will alſo forgiue you: But if you ſhall not forgiue men their offences, neither wil your father forgiue you your offences. *Mat.6.*

Theoph. I grant it is very right, that we ſhould doe thoſe

things to our neighbours, which we deſire to be done to our ſelues; and ſo that God doth moſt worthily deny them forgiueneſſe, that will not forgiue their neighbours.

Mat. True: eſpecially ſeeing our ſinnes againſt God whereof we craue pardon, are farre more grieuous, and farre more in number than are they which our neighbors can euer commit againſt vs. And this doth Chriſt plainely teach in an excellent parable, when he ſaith: The kingdome of heauen is like vnto a king, which would demand an account of his ſeruants: and when he began to recken, there was one brought vnto him which ought ten thouſand talents. And when he was not able to pay it, his Lord commanded him to bee ſold, and his wife and children, and all that he had, and the debt to be paied. The ſeruant therefore fell downe and beſought him, ſaying; Maſter, appeaſe thine anger toward me, and I will pay thee all. Then that ſeruants Maſter had compaſſion vpon him, and looſed him, and forgaue him the debt: but when the ſeruant was departed, he found one of his fellows that ought him an hundred pence, and he laid hands vpon him, and tooke him by the throat, ſaying: Pay me that thou oweſt. Then his fellow fell downe at his feete, and beſought him ſaying, Appeaſe thine anger toward me, and I will pay thee all: yet he would not, but went and caſt him into priſon, till he ſhould pay the debt. And when his other fellowes ſaw what was done, they were very ſory, and came and declared vnto their Maſter all that was done. Then his Maſter called him, & ſaid vnto him: O euill ſeruant, I forgaue thee all that debt, becauſe thou praiedſt me: oughteſt thou not alſo to haue had pitie vpon thy fellow, euen as I had pitie on thee? So his Maſter was wroth, and deliuered him vnto the Iaylers, till he ſhould pay all that was due vnto him. So likewiſe (ſaith Chriſt) ſhall mine heauenly Father do vnto you, except ye forgiue from your hearts each one to his brother their treſpaſſes.

Mat.18.23

The ſixt petition.

And leade vs not into temptation, but deliuer vs from euill.

Theoph. The laſt petition is behinde,

Mat.

Mat. Hauing obtained forgiueneſſe of ſins, we deſire of the Lord to be preſent with vs, that we fall not againe into them, when we ſay, Lead vs not into temptation, but deliuer vs from euill. For, this we pray, that he will not giue vs ouer vnto the power of the diuell, to be ouercome of him in temptation as we haue deſerued: but contrariwiſe, that he would ſtrengthen vs againſt the aſſaults and deadly ſubtilties of ſo great an enemy, that ſo daily more and more we may endeuour to amend our liues and obey him. The expoſition of the laſt petition.

Theoph. When therefore God leadeth men into temptation, doth he not ſtir them vp to euill?

Mat. Not ſo. For that is altogether vnworthy of his Maieſty, and is contrary to his diuine nature.

For this cauſe *Iames* ſaith; Let no man when he is tempted, ſay he is tempted of God. For God cannot be tempted with euill, neither doth he tempt any man. But euery one is tempted, while he is drawne aſide and ſnared of his own concupiſcence. *Iames* 1. 13

Therefore as God in mercy defendeth the faithfull and ſuffereth them not to be deceiued or maſtered of the diuel ſo as to be ouercome of ſinne: ſo on the contrary ſide, ſuch as he meaneth to puniſh, he deliuereth ouer to the diuell as to a tormentor, to be ouercome and vanquiſhed of him in temptation. In which ſenſe the Apoſtle ſaith, that they which glorifie not God, are giuen vp to the luſtes of their owne hearts. Which neuertheleſſe he doth without any allowance of ſinne, as hath beene ſaid in this place. *Rom.* 1. 24.

Theoph. So far as I ſee, God puniſheth ſinnes with ſinnes.

Mat. Yea verily: but by a way diuers from that whereof I ſpake when we entreated of afflictions: in which place we ſaid, that God ſometimes ſtirreth vp one, who committeth that ſinne againſt vs, which we our ſelues had committed againſt another: an example wherof we haue in *Dauid*. He had defiled the wife of *Vriah*: the Lord raiſed vp his ſon *Abſolon*, to defile his fathers concubines. But of all the temptations which are ſent of God, that is the moſt grieuous, when God deliuereth men vp to the diuell to be ouercome of him in temptation. For then he giueth them ouer into a reprobate ſenſe, that when they haue heaped ſinnes vpon ſinnes, they may at length run headlong into

eternall destruction, except the Lord (which sometimes he doth) by his mighty hand stay the course of that downfall.

Theo. What meaneth the conclusion added to this praier? For thine is the kingdome, the power and glory, for euer and euer, Amen?

Mat. It containeth the cause for the which we craue all the former things, namely for that they concerne his kingdome, power, and glory. For, by the first three; his kingdome is made manifest: and by the last three his power is exercised; whereupon followeth the increase of his glory. Therfore this conclusion is added, that we may with more boldnes come vnto God, and craue of him the things we haue spoken of, who onely is able to giue them to vs: and that with greater assurance we might beleeue that we shall obtaine them; forasmuch as while he bestoweth them vpon vs, he declareth himselfe to be a most mighty king, whereupon ensueth his owne glorifying.

The exposition of the conclusion.

Theop. I cannot sufficiently maruell at this abridgement or breuiary of praier, also the two former, namely of faith and the Law; seeing that in so few words, and in so exact order, they containe such hard things, and so excellent doctrine.

Faith.

Mat. Thou doest indeed not without cause maruell at them. For in them shineth the wonderfull wisdom of God, and they doe very well agree together among themselues in that order wherein we haue propounded them. For faith teacheth vs all things that are to be beleeued vnto our saluation: and I set it in the first place, as it were the foundation of the rest. But the Law, concerning all things that be required to the yeelding of obedience vnto God, followeth in most excellent order, as the fruit and witnes of faith. Finally in the last place commeth praier, because of our selues we can neither beleeue, nor do any thing that is pleasing vnto God; by the which we be taught, by what meanes we may obtaine both at his hands. And in these is contained the summe of all Christian doctrine.

The Law.

Praier.

Theop. Before I go to any other thing, I will propound two questions concerning the doctrine of praier.

1 First, praier seemeth to be vnprofitable, seeing we can by it obtaine nothing at the hands of God, besids that which

which he hath already determined in his vnchangeable prouidence to giue vs: neither doth he ceaſe to giue it, although we pray not.

2. Secondly, it ſeemeth ſuperfluous, that we ſhould pray vnto God, to ſhew him what things we haue need of, foraſmuch as he knoweth them better than our ſelues. Now it is thy part to anſwer to the former, which concerneth the prouidence of God.

Mat. They be much deceiued who for this cauſe abſtaine from praier. For the prouidence of God taketh not away ſecond cauſes, ſuch as praier is; yea rather it doth ſtabliſh and ſtrengthen them: for God vſeth them as inſtruments for the performance of that which he had appointed before. But I remember a ſtory, which if I be not deceiued, will bring light vnto this queſtion. A certaine Noble man well furniſhed with horſes and armour, went to war; and it fell out that he tooke his iourney by the houſe of a very faithfull paſtour of the Church knowen to him long before. This man very earneſtly admoniſhed him to be diligent in praier, by the which he might mooue the Lord to proſper his enterpriſes. He ſtraightway reaſoneth concerning the prouidence of God, as if he ſhould haue ſaid, that God had already determined of all things that ſhould come to paſſe: and therefore that his decree could not be changed by his praiers. That good Miniſter anſwered, I would therefore aduiſe thee to ſend away thy horſes and thy armour as things vnprofitable, foraſmuch as the iſſue of warre dependeth vpon the prouidence of God, ſo as no other thing can come to paſſe, beſides that which he hath determined. The ſouldier anſwered, that ſuch as went to warre could not without raſhneſſe lay aſide their armour, becauſe they were inſtruments by the which God is wont to giue the victory to ſuch as it ſeemed good vnto him. The ſame alſo might I ſay of praier (ſaith the Miniſter) by the which the Lord vſeth to giue vs the things that be neceſſary, as well for the vſe of this life, as for euerlaſting ſaluation; and therefore that it was no leſſe raſhneſſe, to neglect it vnder the pretence of Gods prouidence, eſpecially ſeeing it is in ſo many places commended of God, with innumerable promiſes made vnto them that

Whether the prouidence of God ſhould keepe vs frō prayer.

that do often exercise themselues in it: and the Sonne of God himselfe hath giuen vs an example thereof, who also doth command that we should pray without ceasing. By the which answer that Nobleman was not a little edified.

Theo. I may confesse the same of my selfe. Furthermore I doe acknowledge, that hitherto I did neuer know the answer to this question so cleerely, as I haue vnderstood it by this comparison of armor, which indeed I thinke most fit to bring light vnto this doubt. And verily in the meane time it doth not a little agree vnto praier. For praier is vnto vs in stead of spirituall weapons, by the which we may fight against & ouercome our spirituall enemies the diuel, the flesh, and sin. Hitherto is referred the saying of *Paul*, I beseech you brethren for our Lord Iesus Christs sake, and the loue of the Spirit, that yee woulde striue with me by your praiers to God for me. Moreouer, this reason ought to take place in all the affaires of men: the euent and issue whereof notwithstanding it depend and hang vpon Gods prouidence, yet are not meanes to be neglected, which the Lord ministreth vnto vs to do them by: otherwise God is tempted and despised.

Rom. 15.30.

Theoph. Let vs come to the other question: what neede wee to craue of God by praier, things necessary, seeing that he knoweth them farre better than we our selues?

Mat. Although he do, yet his will is that we should obtaine them by daily praiers.

That it is necessary to pray to God although he know better than our selues what is expedient for vs.

1. First, that wee may be kept in some feare and reuerence by this outward adoration & worship, by the which also hee meaneth to exercise vs continually in thankfulnesse, that we may so much the more acknowledge him to be the fountaine of all good things.

2. Secondly, he doth so much the more shew his loue towards vs, when hee doth so farre abase himselfe, that he vouchsafeth to heare our complaints one after another seuerally, that he may prouide for them, so much as hee shall know to be conuenient. And by this meanes he enflameth vs to the loue of himselfe and causeth vs to put al our hope and confidence in him.

3. Thirdly, by that familiar cõmuning or talking with him, he meaneth to make vs well acquainted with his excellent

cellent Maieſty, that wee may be bolde to flie to him the more freely in all our neceſſities, as vnto our moſt mercifull father.

4 Laſt of all, he doth this, that we may more and more confeſſe, that whatſoeuer good thing we haue, commeth from him alone, that we ſhould giue him thanks, and vſe it to his glory. For if he giue vs good things vnasked, wee ſhould eaſily beleeue either that they were from our ſelues, or elſe that they came to vs by chance.

Theoph. While thou ſhewweſt me the cauſe, why the Lord would haue vs to obtaine by praier ỹ things that he hath determined to giue vs, thou haſt with the ſame labor declared the excellency & worthineſſe of it. For I perceiue, that by it, almoſt ỹ whole firſt table of the Law is fulfilled.

Mat. Thou iudgeſt right. For by it, God is acknowledged with the minde, worſhipped with the body, and ſanctified and hallowed with the mouth.

Therefore alſo hee requireth praier of vs, as his ſpeciall worſhip: and among al the good things that he beſtoweth vpon vs, it is the greateſt, forasmuch as by it we may haue acceſſe to his Maieſty, ſo often as we pleaſe. For, that good heauenly Father ſuffereth vs comming to him familiarly, and laying open our wants to him, euen as we might do with ſome familiar friend of ours. Moreouer, as the lawfull vſe of praier is very acceptable to God, and moſt profitable for our ſelues, ſo on the contrarie ſide, there is nothing more diſpleaſing vnto God, and that doth more prouoke his wrath, than the abuſe of it.

Theoph. What is that abuſe?

Mat. It may be referred to ſix heads.

What corruption Sathan hath brought into praier

1. Firſt, when we make our prayers to any others, or vnto himſelfe in any other name, but in the name of Chriſt: and in this Idolaters doe offend, that flie to Angels or to the Saints receiued into heauen.

2. Secondly, when the power of God is tied to ſome certaine praiers: which ſuperſtitious perſons doe, that number their praiers, who alſo haue certaine ſet formes of praier, which they thinke vnlawfull to exceed.

3. Thirdly, when God is praied to, onely with the mouth, the heart in the meane time being verie farre off:

by

by the which ſinne, the Maieſtie of God is indeed ſhamefully deſpiſed. But therin they are eſpecially deceiued, that pray in a ſtrange tongue which they vnderſtand not. For it is impoſſible that our minde ſhould attend vpon the things we vnderſtand not.

4. Fourthly, when any praieth vnto God with a vaine opinion of his own righteouſneſſe, ſo as he be no whit touched with the true ſenſe and feeling of his owne miſerie. And therein hypocrites, and iuſtitiaries, do offend, of which number that proud Phariſie was, who in praying, gaue thanks to God that he was not like to other men.

5. Fiftly, when any impenitent perſon, that indeuoreth not to amend his life, praieth: and this is the moſt common fault of praier, and vſuall alſo with them, which otherwiſe bragge of the profeſſion of the Goſpell. Who notwithſtanding they auoide the foure former faults, yet are not free from this prophaning of the name of God, but doe moſt of all fall into the contempt of it.

Theoph. How?

Mat. Doſt thou aske? Is not this to contemne his Maieſty, when they pray to God that his name may be hallowed, which they do defile through their blaſphemies and curſed oathes?

That his kingdome may come? when they make a ſcorn of the miniſtery of the Church?

That his wil may be done, which they do euery day ſet themſelues againſt? and which more is, be in a great fume, if any thing fall out contrarie to their owne will?

Craue daily bread, which they get by vnlawfull means?

That he will forgiue them their ſinnes, as they forgiue their neighbours; and in the meane time purſue them with deadly hatred that haue done them wrong, and worke them all euils and miſchiefe?

That he will not lead them into temptation; but in the meane while purpoſely ſeeke vanities and allurements of the world, whereinto they may be led?

Theoph. But it may bee obiected, that none but meere profane perſons, do the things that be againſt this praier.

Mat. I grant. But if a man doe againſt it in one onely point, he doth no leſſe mocke God: for that cannot ſpring from

from any where elſe, ſaue from the contempt of his moſt holy Maieſty, ſo as he do it wittingly, and willingly.

Therefore *Iames* ſaith; Whoſoeuer keepeth the whole Law, & yet faileth in one point, is guilty of all. For euen as if one of the vitall parts, wherin the life is in a mans body, be hurt, it bringeth death vnto a man, although all the other be well: So falleth he into deſtruction, that applieth himſelfe to ſome good works, and abſtaineth from many ſins, neuertheleſſe in the meane time continue in ſome one ſinne, and flattereth himſelfe in it, and repenteth not. *Iam.2.10.*

Theop. But thou vnderſtandeſt not this, of the ſins which weoftentimes commit, through the infirmity of our fleſh.

Mat Theſe things bee vnderſtood, neither of other, nor of theſe ſins; ſo as there be repentance and a deſire to amend: for then God of his mercy doth pardon and forgiue them all in Chriſt Ieſus.

Theoph. The ſixt and laſt fault in praier is behinde.

Mat. When a man praieth without faith, that is, without aſſurance of being heard: and it is as it were the effect, and that which hangeth vpon the former fiue. Neuertheleſſe, this is a moſt grieuous ſinne: for that diſtruſt muſt needs ariſe from this, that we beleeue that God either can not, or will not performe the thing we pray for, or elſe that he heareth not our praiers: which verily cannot come into the minde of any man, but hee denieth either his power, or his goodneſſe, or his Godhead.

For this cauſe *Iames* ſaith, that euery one ſhould praie with faith and wauer not: for hee that wauereth, is like a waue of the ſea, toſt of the winde, and carried away; neither let that man thinke, that he ſhall obtaine any thing of God. Chriſt alſo ſaith; Whatſoeuer you ſhall aske in praier, if you beleeue, you ſhall receiue it. *Iam.1.6.* *Mat.21.22.*

Theoph. But why doeſt thou call this fault the effect of the former?

Mat. Becauſe faith cannot ſtand with idolatry, nor with ſuperſtition, nor with prophanenes, nor with hypocriſie; but eſpecially, if there be an euill conſcience: for euen the faithfull themſelues finde it true by experience in themſelues, that they cannot aſſure thēſelues that God is merciſull to them to heare their praiers, if through infirmitie they

they fal into any ſin, till they be reconciled to him by true repentance. Therefore faith is as it were the ſoule of true praier: for it comprehendeth all the conditions of it. Moreouer, as by it God is glorified, ſo alſo it is alwaies heard of him. But contrariwiſe, as the fained is deſpiſed, ſo he not onely neuer heareth it, but doth alſo contemne it, and moſt grieuouſly reuengeth the makers of it, as thoſe of whom his moſt holy name is profaned.

Theoph. This morning thy diſcourſe of good workes did not a little delight me, but this our diſputation of praier hath very greatly edified and comforted me. And by it in ſumme I haue learned theſe things;

1. How wee ought to pray: namely, that our praiers be directed vnto God from the heart: but yet ſo, that we bee touched with the right feeling of our owne pouertie and miſerie, and with true repentance of our ſinnes.

2. Secondly, what is to be asked at the hands of God, namely the things that concerne his glory, and our owne ſaluation and profit.

3. Finally, by what meanes we ſhall obtaine them: euen if they be asked of vs with faith in the name of our Lord Ieſus Chriſt. But I beſeech God our heauenly Father, that the praiers that ſhall be made of vs, may be free from all thoſe euill conditions which thou haſt reckened vp: that he himſelfe may ſo much the more be glorified by them, and we daily haue experience of the effect of them: ſo as

He may comfort vs in our aduerſities,
Helpe our neceſſities,
Succour our infirmities,
Bring helpe to our weakneſſe,
And ſtrengthen vs in his loue and feare,
And finally, confirm vs in the hope of euerlaſting life, through Ieſus Chriſt his Son our moſt beloued Lord.

Mat. So be it.

Now at length, we haue declared the chiefe points of Chriſtian Religion: and I hope by the grace of God, that they which are behinde ſhall be handled to morrow. In the meane time, God giue you good night.

Theoph. And you alſo.

The end of the ſecond Booke.

THE

THE THIRD BOOKE OF *Christian Religion:*

Intreating of the outward meanes, *by the which God bringeth vs* to ſaluation.

CHAP. I.

Of the miniſtery of the word: by the which the holy Ghoſt begetteth faith in our hearts, keepeth and increaſeth it.

THEOPHILVS.

GOd ſaue you moſt dearely beloued and reuerend brother.

Mat. God ſaue you alſo moſt louing *Theophilus.*

Theoph. Shall it not be troubleſome to thee for vs to returne to the diſputation which we brake off, and to aſſay to bring it to an end?

Mat. Nay rather (*Theophilus*) it ſhall be a moſt pleaſant thing vnto me. Neuertheleſſe, before we come to the matter, I pray God, that as hitherto hee hath beene with vs, he will alſo be with vs hereafter to the end.

Theoph. So be it. I will in few words repeat our former diſcourſe, that the things which haue beene handled already, may be ioined with thoſe that follow.

A briefe rehearſall of the former bookes.

1. Firſt, hitherto haue bene handled the chiefe grounds of our ſaluation, namely the perfect iuſtice of God, and the deadly ſickneſſe of mans ſinne.

2. Secondly, the moſt perfect remedie of it, euen Ieſus Chriſt.

3. Furthermore, the applying of this remedie vnto vs by faith, by the which we recouer ſpirituall health, that is, wee are iuſtified before God, and there-through made partakers of eternall life.

The ſumme of the third booke.

4. And laſt of all, faith, which is wrought in our hearts by the holy Ghoſt that regenerateth vs, together with repentance from whence good works doe flow: which indeed bee teſtimonies of our faith; but eſpecially praier. Therefore this one thing remaineth, that we vnderſtand

by

by what means ỹ Holy ghost doth regenerate or renew vs.

Mat. Peter affirmeth that we are begotten againe, not of corruptible seed, but of incorruptible, by the word of the liuing God. And therefore we do by good right say, That by it the Holy ghost begetteth in vs both faith and repentance.

1. Pet. 1.

Theoph. When hath the word of God that force?

Mat. When it is preached of such as haue a lawfull calling thereto. For *Paul* saith, How shall they beleeue in him of whom they haue not heard? How therefore without preaching? but how shall they preach except they be sent? Out of which words he draweth this conclusion; Therefore faith is by hearing, and hearing by the word of God.

Rom. 10.13.

Rom. 10.17.

Theoph. There be therefore diuers degrees or steps of our saluation. For it is plaine by that which hath beene sayd, that we cannot obtaine it,

1. Vnlesse we be reconciled to God.

2. But we cannot be reconciled to God, without Christ.

3. Christ without faith we can neuer haue. Loe here three degrees, and now thou addest the fourth;

4. That we cannot haue faith without the preaching of the word.

Of the word preached and receiued by faith.

Mat. So it is. Whosoeuer therefore despise the preaching of the word of God (which is in respect of vs the first step of our saluation) do despise & contemn their own saluation. For the Apostle saith; After that the world in the wisdome of God knew not God by his wisedome, (that is, by the frame and workmanship of this world, by the which God maketh manifest his exceeding power & wisedome) it pleased God by foolish preaching to saue beleeuers.

1. Cor. 1.12.

Theoph. Why calleth he preaching foolish, which in the former verse he had so highly extolled?

Mat. He doth that according to the opinion of men, of whom for the most part it is despised, no otherwise than if it were foolishnesse: notwithstanding he teacheth, that with God it is the greatest wisedome vnto those of whom it is receiued and entertained with due reuerence. Which Christ confirmeth, when he saith; The kingdome of heauen is like a treasure hidden in the field, which when a man found

found he hid it, and for ioy of it, he goeth away and ſel-eth all he hath, and buieth that field.

Theoph. But in thoſe parables, Chriſt intreateth not of the preaching of the word, but of the kingdom of heauen, which indeed he ſaith is like vnto ſundry things.

Mat. It is not to be doubted, but that by the name of the kingdome of heauen, he doth vnderſtand the preaching of the word: and this is eaſily gathered euen out of the former parables, wherein he ſpeaketh of the ſeed; for in them by the interpretation of Chriſt himſelfe, the preaching of the word is meant.

Theo. Why is the preaching of the word called of Chriſt by the name of the kingdome of heauen?

Mat. To the end he might ſhew, that it is as it were a key, by the which the gate of the kingdome of heauen is opened vnto vs. Which thing in another place he confirmeth, when he calleth the miniſtery of the word, the keys of the kingdome of heauen. *Mat.16.19.*

Theoph. Now I deſire to heare of thee what Chriſt meaneth by thoſe parables of the treaſure hidden in the field, and of that precious pearle, for the purchaſing wherof, he counſelleth vs to ſell all we haue?

Mat. This is his mind; That the miniſtery of the word far excelleth all earthly riches, and that therefore it is to be preferred before all our goods: yea rather that they ought all to be forſaken, than to ſuffer our ſelues to be depriued of it.

A moſt profitable admonition to ſuch as heare the preaching of the word.

But in hearing the word, we muſt diligently take heede of two extremities, whereunto Sathan laboureth all he can to bring vs, that ſo he may take from vs the fruit which we are to reape of the preaching of the word. The one is the contempt of him which preacheth the word. The other, when we attribute or giue vnto him more than is right.

Theoph. What diſcommodity haue we by the former of the two extremities?

Mat. That we haue no fruit of his preaching, whoſe perſon we deſpiſe. For the contempt of the doctrine doth neceſſarily follow the contempt of his perſon. For this cauſe *Paul*, meaning to commend Paſtors in reſpect of the *Iſa.52.7.* *Rom.10.15.*

excellency of their office, applieth vnto them this saying of *Esay*; How beautifull are the feete of them that preach peace, and bring tidings of good things!

Theoph. What discommodity ariseth of the other extreamity?

Mat. When too much is ascribed to the person of him which preacheth the word, it followeth, that the force of preaching is attributed vnto his person. And therefore when that is yeelded to men that is due vnto God, men spoile themselues of the fruit of the Ministery. And this is that wherein in former times the Corinthians offended,

1.Cor. 1. 12. when one said, I am *Pauls*; I am *Apolloes*; I am of *Cephas*; and I am *Christs*: which mischiefe, that the apostle might remedy, he beateth downe the persons of the Ministers in these

1.Cor.3.5. words; Who then is *Paul*, and who is *Apollos*, but the ministers by whom you haue beleeued? I haue planted, *Apollos* hath watered, but God hath giuen the increase. Therfore, saith he, neither is he that planteth, any thing, neither he

1.Cor.4.7. that watereth, but God that giueth the increase. For this cause the same Apostle saith; God hath put the treasure of preaching in earthen vessels, that the excellency of that power might be of God, and not of vs. That is to say, God for the most part sendeth ministers of abiect and base condition, that their excellency should not darken the power which he sheweth foorth by their ministery.

Theop. Now I see the inconueniences whereunto those two extreamities do carry vs. Which that we may auoide, the meane must be held and kept, namely that we honour the Ministers for their office committed vnto them, and their preaching, in respect of God, whose power is manifested by it.

Mat. Thou iudgest rightly. For we must doe as if a king should send vs some gift by the meanest of his seruants. For we would entertaine him honorably, in consideration of the gift brought by him: but the gift it selfe we would receiue for the kings sake, that sent it.

Theoph. Let vs goe forward. I desire that thou wouldest shew, what is the vse of preaching, after that the holy ghost by it hath wrought in vs faith and repentance.

Mat. That both may be preserued in vs, yea rather increase

creased. For as a yoong childe after he is born, standeth in need of nourishment, that life may both be preserued and increased: so he that is begotten anew by the seed of the Word of God, must be fed by the same, that hee may get strength, and spirituall increase, till, saith the Apostle, we come to a perfect man, and to the measure of the age of the fulnesse of Christ; that is, till we come to perfection it selfe, whereto indeed we shall neuer come, so long as we liue in this world.

What the vse of preaching is, after we haue faith and repentance.

Ephes. 4. 16.

Theoph. Is not the reading of the word of God sufficient for these things, although there be no preaching?

Mat. No not so: euen as the vse of meats is not sufficient to the nourishment of mans body, except they be dressed and prepared. For which cause verily, God when he would threaten an extreame punishment to his people, saith; Behold the daies come that I will send a famine into the land, not a famine of bread, nor a thirst of water, but of hearing the word of God.

Amos 8. 11.

By the which words he meaneth, that we cannot be spiritually fed, without preaching. Yet neuertheless the often reading of the word of God, bringeth no little helpe to the preaching of it. For otherwise it should neuer haue been so diligently commended of God.

Whereby it appeareth, that the holy Ghost, after it hath by the vncorrupt seed of the word of God, wrought in vs faith and repentance, confirmeth, and as it were nourisheth them, both by the preaching and reading of the same word, and by the vse of the Sacraments, ordained of God for the ratifying and sealing of it.

Theoph. We will therefore speake of the Sacraments when we shall haue handled two questions appertaining to the preaching of the word.

1. The first is, concerning the calling of the Pastors to whom this preaching is committed.

Of the calling of the Ministers of the word.

2. The other is, of the word that they are to preach. I will therefore begin with the first. For what cause saidst thou, that the pastors ought to be lawfully called to preach that word?

Mat. The cause is most euident. For euen as in a kingdome well ordered, there is no man which ought or may

exercise any publike office but by the commandement of the king: so none ought or can be accounted a true Pastor in the Church of God to preach his word, except he be by him called with a lawfull calling. For how can we beleeue, that God ratifieth that which a mortall man doth with vs, vnlesse it be first certainely knowen that he hath his commission from him?

Vocation of ministers two folde.

Theoph. What is that lawfull vocation or calling?

Mat. It is two-fold.

The one extraordinary,

The other ordinary.

Theoph. What is that extraordinary calling?

Mat. When any is called immediatly of God: such as was the calling of the Apostles.

Theoph. What is the meaning of the word Apostle?

Iohn 20.21. Extraordinary calling.

Mat. It is a Greeke word, which signifieth sent, and they were called by that name, to declare their office: namely because they were sent of God by Christ, to preach the Gospell thorowout the whole world. Therefore Christ said vnto them; As my father sent me, so do I send you.

Theoph. Why calleſt thou that calling extraordinary?

Mat. Because God vseth it extraordinarily, and that onely for a time, namely when the Churches are not yet setled and established: as in the time of Christ, when the Gospell was knowen scarse to any mortall man.

Theop. This therefore thou meanest; After the churches be planted and setled, that the ordinary calling should succeede the extraordinary, to the end it may haue place in them.

Mat. Yea verily.

Theoph. Let vs now therefore intreat of that ordinary calling: and first shew what it is.

Mat. It is two-fold:

Ordinary calling.

1. Inward, and, 2. Outward.

Theoph. What is the inward calling?

Mat. That holy desire which any hath in the ministery of the Church to serue the glory of God, wherewith he is mooued to prepare himselfe to the faithfull execution of that office, when he shal be called thereunto with the outward calling.

Theoph.

Theoph. What is that outward calling?

Mat. The lawfull choice of a visible Church met together in the name of Christ. For he hath promised, if but two or three be gathered together in his name, to be present in the midst of them. After this maner were the Pastors of the primitiue Church called to the ministery: and this is the true doore of Christs sheepfold, whereof mention is made in *Iohn* in these words: Verily, verily I say vnto you, he that entreth not in by the dore into the fold of the sheep, but climeth vp another way, is a theefe & a robber. *Iohn* 10.1.

Theo. How many things be required, that the choice of the Church may be lawfull?

Mat. Three: first, that there be a search and triall both of the conuersation, and also of the learning of him that is to be chosen. And this indeed is necessarily required in a minister, as *Paul* expresly warneth; A Bishop must be faultelesse as Gods steward: not frowardly pleasing himselfe, not angry, nor giuen to wine, no striker, nor couetous of filthy gaine, but giuen to hospitality, a louer of those that are good, temperat, iust, holy, sober, holding fast that faithfull word which serueth to doctrine, that he may also be able to exhort with holsome doctrine, and to conuince the gaine-saiers. Three things required in the lawfull calling of a Minister. *Tit.* 1.7.

Theoph. Is the office of a Bishop, the same with the office of a Pastor?

Mat. Yea altogether. For when *Paul* calleth them by that name, they be put in remembrance of their duty, as also by other names, by the which they be called euery where in the Scriptures, as Ministers, Shepheards, Elders.

Theoph. Let vs therefore weigh the signification, and reason of these names.

Mat. First of all, the name of Bishop, which signifieth an espiall, or one that watcheth, admonisheth them that are called to the Ministery of the Church, to watch, and to haue their eies alwaies set vpon the flocke committed to their charge, that it be not corrupted either with ill maners, or with false doctrine. Bishop.

Secondly, they are called Ministers or seruants of Iesus Christ, that they may vnderstand, that they serue not men but God, and therefore ought with the more diligence to Ministers.

Shepheards. apply themselues to the execution of their function.

Thirdly, they be called Pastours or Shepheards, to put them in remembrance that the flocke of Christ is continually to be fed with the word of God, & to be looked vnto, that the diuel, which is a rauening wolfe, enter not into it.

Elders. Finally, they be called Seniors, Elders, or Ancients, to declare the grauitie of maners, wherewith it is fit they should be beautified, so as they may be free from all lightnes and vanity, which for the most part is vsuall in young yeeres.

Theoph. Therefore these sundry names, are not tokens of any degrees or dignity.

Mat. Not at all: For Christ heretofore commanded this to his disciples striuing among themselues for the primacy or chiefety, that he which would be the chiefe among them, should be seruant to all. Which indeed was not spoken for their sakes alone, but is set foorth as a rule to all Ministers of the Church.

Theoph. Thou hast now declared vnto me that first condition of the lawfull calling of Ministers: I pray thee goe on to the other.

Mat. Another is this, that men come not to it by any corruptions or gifts; but that it be free: so as they that haue the power to chuse, should haue onely the glory of God, and the edification of his Church, before their eies.

Thirdly, that he which is chosen haue a church appointed vnto him for the execution of his office, whose duety it is to looke vnto it diligently and carefully.

Theoph. If it fall out that he which is chosen, doe forsake his calling, is he to be accounted a Pastor or Minister?

Mat. No verily: vnlesse peraduenture he be enforced therto, for want of health. For otherwise he is no more worthy the name of a Sheepheard, than he that hath vtterly giuen ouer the keeping and care of the flocke.

Theoph. Is it lawfull for him that is called to the Ministery of the Church, to leaue off that calling to take another?

Mat. It is not lawfull: vnlesse it be vpon some very special, knowen, & approued occasion. For the Apostle witnesseth, that a necessity lieth vpon him to preach the Gospell,

ſpell, who is once called to the miniſtery of the Church: woe vnto him (ſaith he) if he preach not the Goſpell. 1. *Cor.* 9. 16.

Theop. You haue verily reckened vp worthy conditions; which whoſoeuer hath, is indeed to be accounted a Paſtor or Shepheard in the flocke of Chriſt, namely;

1. That he feele within him an inward calling:
2. Be of good conuerſation:
3. Or ſound doctrine:
4. Apt to teach:
5. Be lawfully choſen by the Church:
6. And, finally, performe his office diligently toward the flocke committed to his charge. But yet you make no mention of perſonall ſucceſſion from the Apoſtles time: without which, notwithſtanding, many think that the calling is void and of none effect. Perſonall ſucceſſion.

Mat. I grant indeed, that, to make a man lawfully called to the miniſtery of the Church, Apoſtolical ſucceſſion is neceſſary: which neuertheleſſe is to be vnderſtood of the doctrine of the Apoſtles; not of their perſons. For, euen as heeretofore *Matthias* was ſucceſſor to *Iudas*; that is, a holy ſeruant of God to a traitor; ſo alſo it hath fallen out diuers times, that *Iudas* hath ſucceeded *Matthias*; that is, ſchiſmaticks & hereticks haue ſucceeded the moſt faithfull ſeruants of Chriſt. Moreouer there is no teſtimony in all the Scripture, by the which it can be prooued, that that perſonall ſucceſſion is required as neceſſary to the calling of the Miniſters. This indeed is true, that, if there be both, the calling thereby hath the more authority: as it was in that which they call the primitiue Church: for in it the perſonall ſucceſſion was ioined with the truth of doctrine. But when the truth of doctrine is ouerthrowne, then perſonall ſucceſſion is nothing elſe but a viſard, which Sathan vſeth to blindfold the eies of men, to the end he may keepe them in error. Therefore, when it commeth ſo to paſſe, as it is now in the Church of Rome, what madneſſe is it, to deſire that the election and calling of Miniſters, to preach the doctrine of Chriſt and his Apoſtles, ſhould hang vpon their perſon and wil, that bewray themſelues to be his open enemies? and whoſe calling if it were examined by the former rule expreſſed in the word of God

ſhould be found to be void and nothing worth.

Theoph. I deſire you in few words to declare vnto me thoſe points, wherein the truth of Chriſtian doctrine is ouethrowen, in the Papacy.

A ſhort rehearſall of Popiſh impieties.

Mat. It ſtandeth chiefly in two heads or principal things. The firſt is, in that the ſincere & true worſhip of God is defiled with innumerable ſuperſtitions, yea with idolatry. The other is that which reſpecteth the benefit of Chriſt: which indeed is ouerthrowen, with the doctrine

1. Of free-will,
2. Of iuſtification by works,
3. Of the merit of works,
4. Of the interceſſion of Saints,
5. Of the Popes ſupremacy,
6. Of the works of ſupererogation,
7. Of Pardons,
8. Of Purgatory-fire,

Out of which vngodly and wicked doctrines, the Maſſe was at length forged and patched vp, by the Church of *Rome*.

Theoph. The firſt fiue of theſe haue already beene declared by you: but the ſixt, namely of works of ſupererogation, I ſcarſe vnderſtand what it meaneth. I would therfore haue you ſhew it me briefly.

Works of ſupererogation.

Mat. To ſupererogate in Latine ſignifieth ſo much, as in the buſineſſe of another man to lay out a greater ſum than we receiued of him, by meanes whereof he is made debter vnto vs.

But theſe men dreame, that men may doe more good works than God hath commanded: and thoſe according to this ſimilitude, they call works of ſupererogation, ſignifying that in reſpect of them they account God to be in their debts; than which doctrine, what is more monſter-like? for any to beleeue, that a mortall man can bind his creator vnto him: to whom notwithſtanding, whatſoeuer good thing he is able at any time to performe, that all he is indebted and bound to doe, according as hath beene ſhewed of vs in the chapter of works. But what a miſchiefe it is, that a great part of theſe works of ſupererogation, is nothing elſe but idolatry or ſuperſtition? ſuch as be religi-

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ous pilgrimages, monaſticall life, and ſuch other of that kinde, wherewith God is euen offended. Wherefore ſeeing they haue ſet themſelues againſt his will, the Lord is not onely nothing in their debt: but contrariwiſe they are ſo much the more holden guilty before his iudgement ſeate.

Theoph. Verily till now I knew not that opinion, as neither the other concerning pardons, which I deſire thee to declare vnto me.

Mat. It is no leſſe abſurd than the other, foraſmuch as it hangeth vpon it. And theſe doctrines do leane & ſtay thẽſelues vpon two moſt impious and vngodly foundations. Popiſh pardons.

1. Firſt, becauſe they thinke that Chriſt by his death hath ſatisfied, not for the puniſhment, but for the fault onely of thoſe ſins which are committed of vs after baptiſme: and therefore that we our ſelues muſt ſatisfie for it, either in this life, or in purgatory fire, till it be fully paid.

2. Secondly, that one drop of Chriſts blood was ſufficient for our redemption. And that whatſoeuer he ſuffered beſides, which is indeed an infinite merit, is laid vp in the treaſurie of the Church, together with the innumerable works of ſupererogation wrought by he-Saints and ſhe-Saints, for the which God is indebted vnto them. Of this treaſure (ſay they) the Pope is the diſpenſer and ſteward, whereof he giueth to ſuch as he ſeeth good, that is, to ſuch as pay money. That gift they call Indulgences or pardons, becauſe they ſerue to remit or leſſen ſomewhat of the puniſhment, to be otherwiſe ſuffered in purgatorie fire.

As often therefore as the Pope by his indulgences granteth ten, twenty, or an hundred yeares of pardon, this he meaneth, that ſo much is diminiſhed of the time of that puniſhment, which we had deſerued for full ſatisfaction to be ſuffered for our ſinnes, either in this life, or in the life to come. Yea they ſay further (ſuch is the height of their impiety) that theſe pardons doe profite the dead, namely ſuch as be in the fire of Purgatorie; inſomuch, as that if the Pope would ſeriouſly and in earneſt draw forth that his treaſure of pardons, he could (ſay they) empty it, aud ſend the ſoules tormented in Purgatorie directlie into the heauens.

Theoph.

Theoph. Why therefore doth hee it not? according to the paterne of that pardon, the Vicar whereof hee saith that he is vpon the earth.

Mat. Lest that Purgatory fire should be altogether put out: by the which the Church of Rome hath gotten so great riches wherewith it now aboundeth.

Theoph. I do verily see, that vpon good cause it was said of thee, that the truth of doctrine is vtterly ouerthrowen in the Church of Rome. For these two points, which thou hast euen now spoken of, doe almost altogether abolish and take away the grace of God, and benefit of Christ. Let vs now go forward to the rest. Concerning the first part of this point, namely the lawfull calling of Ministers, I require no more. Let vs speake of the other, namely of the word of God which they are to preach. How many principall parts be there of it?

The Law. *Mat.* Two: the Law, and the Gospel.

Theoph. What vnderstandest thou, by the name of the Law?

Mat. That doctrine by which is taught what is to bee done to obey God; which indeed is contained in the ten commandements which we lately expounded.

Theoph. But what is the Gospell?

The Gospell. *Mat.* The word of it selfe signifieth good tidings: but in this place it is taken for that doctrine, which containeth the promise of forgiuenesse of sinnes, and euerlasting life, which God hath made vnto vs in the word, by his Sonne. And it is called good tidings, because it is the most excellent message of all that can be brought.

Theoph. To what end must the Law be preached?

Mat. That men by the knowledge of their sinnes, may be brought to Christ, and to repentance and amendment of life. For therefore God gaue it, as we haue said in his place.

Theoph. Whereunto is the preaching of the Gospell to be referred?

Mat. Heereto, that the penitent may be assured of the forgiuenesse of sins, and the enioying of eternall life. For this cause Christ saith; that so he ought to haue suffered, & Luk 24. 46. rise againe the third day; and that, in his name, repentance

tance and forgiueneſſe of ſinnes ſhould be preached vnto all nations. But he ſaith expreſly, *in his name*; becauſe both repentance, and the forgiueneſſe of ſinnes, haue their ground and foundation in the force of his death and reſurrection: without the which we can neither repent, nor obtaine forgiueneſſe of ſins; as it hath alſo beene ſaid in its owne place.

Theoph. What is the cauſe that Chriſt maketh mention of repentance, before the forgiueneſſe of ſins?

Mat. Not indeed to teach that repentance goeth before, forgiueneſſe of ſins: foraſmuch as this rather goeth before that; for no man can repent, except (his ſins being pardoned) the holy Ghoſt bee giuen him, by the helpe whereof he may repent: But to teach the Miniſters, that the doctrine of remiſſion of ſins, is not to be applied but to the penitent: ſeeing that, faith (by the which we are made partakers of Chriſt and his benefits) maketh it ſelfe apparent and to bee ſeene by repentance; which alſo was ſhewed in the proper place.

Theoph. Seeing repentance is to be preached with remiſſion of ſinnes, it followeth, that the morall Law is not contrarie to the Goſpell of Grace. The agreement and diſagreement of the Law and Goſpell.

Mat. Neither is it indeed contrarie, but in reſpect of them which ſeeke their ſaluation, either wholly or in part, by their good works: for the Apoſtle ſaith; As many of you as be iuſtified by the Law, are made voide of Chriſt; and are fallen from grace. *Gal.* 5. 4.

But in reſpect of the faithfull, who know that their ſaluation dependeth vpon the onely mercy of God in Chriſt, there is a good agreement betweene the Law and the Goſpell. For the Law ſheweth vs ſinne, and the damnation that wee haue pulled vpon our ſelues by it, and ſo, it leadeth vs to the Goſpel, by the which ſin is put away and we diſcharged of condemnation.

Secondly, the Law ſheweth what is to be done: but the Goſpell, by the ſpirit of regeneration, miniſtereth vnto vs power both to will and to doe.

Theoph. Seeing there is ſo good a conſent betweene the Law and the Goſpel, wherefore doth *Paul* ſay; You are not vnder the Law but vnder grace? for it ſeemeth hee would *Rom.* 6. 14.

would say thus much; that the Law is abolished and taken away by the Gospell of grace.

How the Law is taken away.

Mat. And indeed he vnderstandeth it of the abolishing of the Law by the Gospell, but concerning the condemnation & curse of it onely, as he himselfe in another place expoundeth, in these wordes; Christ hath redeemed vs from the curse of the Law, when he was made a curse for vs. Howbeit concerning the vse of it, it is no way abolished: for Christ himselfe saith; I came not to take away the Law; but to fulfill it. Which also the Apostle confirmeth in the Epistle to the Romans. For, after that hee had taught, that we are iustified not by the Law, but by faith in Iesus Christ, he presently addeth; Doe wee therefore make the Law voide through faith? God forbid; yea rather we establish the Law. And indeede, why should that most excellent benefit, which the Gospell yeeldeth vnto vs, discharge vs from the worship and seruing of God? by the which rather we are the more inuited and stirred vp to performe it towards him.

Gal. 3.13.

Mat. 5.17.

Rom. 3.31.

Theoph. Is the Law therefore neuer to be separated from the Gospell?

The Law neuer to be separated from the Gospel.

Mat. The one indeed is to bee distinguished from the other, that we confound not the mercy of God with our works: which they do corruptly, that will mingle the righteousnesse of faith, with the righteousnesse of the Law, that is to say, heauen with earth: neuertheless, they are not to be separated, neither yet to be preached apart.

Theo. But Christ sending foorth his Apostles to preach the Gospel thorowout the whole world; maketh mention onely of the Gospel; for he saith; Go preach the Gospel to euery creature.

Mar. 16.15

Mat. The word Gospell, set by it selfe, comprehendeth also vnder it the doctrine of repentance, and therefore the Law, no lesse than the doctrine of remission of sinnes. Which indeede is plaine by the place of *Luke* alleadged euen now, who expoundeth those words of *Marke*: his words be these; Christ ought to suffer, and in his name repentance and forgiuenesse of sins to be preached. It is therefore the dutie of Ministers, in their sermons, by the preaching of the Law, to bring men to the true knowledge

Luk. 24.46.

A right maner of preaching.

ledge and feeling of their ſinnes, and to ioyne therewith the threatnings denounced againſt the breakers of the law, and to exhort them to true repentance and amendment of life. Then they ought to ſet before them the forgiueneſſe of ſinnes, from the doctrine of the Goſpell of grace. But contrariwiſe, they ought to propound wrath and the iuſt iudgement of God, againſt the diſobedient and ſtubburn, except they conuert and repent. And theſe indeed be the keyes of the Church, which Chriſt had promiſed to *Peter*, and in him to the other Apoſtles, and to all Paſtours: which alſo after his reſurrection he deliuered to his Apoſtles, when he ſent them to preach the Goſpell thorowout the whole world. The keyes of the Church.

Theop. But why did he then promiſe thoſe keyes to *Peter* alone? which neuertheleſſe, as thou ſayſt, he meant to giue to the other Apoſtles alſo?

Mat. Becauſe then he ſpake to *Peter* only. But as a little before, *Peter* not only in his owne name, but alſo in the name of all the reſt of the Apoſtles, which had that one faith, had confeſſed that Ieſus was the Chriſt, and the ſon of the liuing God: in like maner, when Chriſt promiſed the keyes to *Peter*, he meant that they were alſo promiſed to the reſt of the Apoſtles, which he doth ſufficiently declare in the deliuery of them: for he ſaith to all at once; Receiue the Holy ghoſt: Whoſe ſinnes you remit, they are remitted to them: whoſe ſinnes you retaine, they be retained. The ſame alſo did the other Apoſtles and all the Paſtours confirme, when, exerciſing their miniſterie, they vſed thoſe keyes.

Theoph. Wherefore doth Chriſt call the miniſterie of Paſtours, by the name of keyes?

Mat. To the end we might vnderſtand, that the Kingdome of heauen (as we haue declared before) is by the miniſtery of the Church ſet open to the beleeuers and penitent, and that it is ſhut againſt the vnbeleeuers and ſtubburne; namely, when as by it the former haue their ſinnes forgiuen, that ſo they may come to eternall life: but to the other they be retained, that ſo they may be ſhut from it. For God doth ratifie that in heauen, which the Miniſters vpon earth pronounce out of his word, euen as it appeareth

reth by the words of Christ himselfe vnto Peter : for after
Mat.16.19. promise of the keyes, presently hee addeth; Whatsoeuer thou shalt binde in earth shall be bound in heauen : and whatsoeuer thou shalt loose in earth shal be loosed in heauen. And the selfe same thing he repeated after to all the Apostles, to shew that they had like authoritie of binding and loosing giuen to them with Peter.

What it is to bind & loose.

Theoph. Therefore to binde and loose, is nothing els but to declare the remission of sinnes, or to retaine them.

Mat. Indeed nothing, as it is plaine by the interpretation of Christ himselfe; for he said to his Apostles in the place which euen now we recited, Receiue the holy ghost: whose sinnes ye remit, they be remitted vnto them; whose sinnes you shall retaine, they shalbe retained. For there is no harder band than sin, forasmuch as being bound with it, we be held, and indeed willingly, vnder the power and tyranny of the diuel and death, and it cannot be loosed by any strength of man, but by the only might of Christ.

Theoph. Why then doth Christ commit the office of binding and loosing to the Minister? seeing he himselfe alone hath the power of binding and loosing.

Mat. It is, that we may vnderstand, that the Ministers be as it were Ambassadors and Proclaimers of the will of
2.Cor.5.19. God; which Paul teacheth in these words : God was in Christ, reconciling the world to himselfe, not imputing to them their sinnes : and hath put in vs this word of reconciliation. Therefore we are Ambassadors in the name of Christ; as though God by vs did exhort you, we intreat you in Christs stead to be reconciled to God.

Theoph. I see not therfore, that the Ministers haue more power of binding and loosing granted them, than any other priuate man; for there is none that may not assure the beleeuer & penitent of the forgiuenesse of his sinnes; and contrariwise, which may not set the iudgement of God before the vnbeleeuer and obstinate, except hee repent. And that verily shalbe confirmed in heauen, as it was pronounced by that priuate person: for that is the will of God reuealed in his Word.

Of the authority of the Ministers of the Church.

Mat. That is right indeed; but there is some speciall thing to be considered in the promise of Christ made to

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the Miniſters: namely, that by his ſpirit he will giue more efficacy and force to their words than to the words of any priuat man; ſo as they ſhall by faith be receiued of the beleeuer, and ſhall terrifie the conſcience of the vnbeleeuer, and ſet before his eyes the wrath and iudgement of God. For otherwiſe the name of the keyes of the kingdome of heauen ſhould falſly be giuen vnto the miniſtery of the Church: ſeeing, that to bring vs to enter into it, it is not enough that the doctrine of forgiueneſſe of ſinnes beat our eares, but eſpecially that it enter into our hearts, and be receiued of vs in faith and obedience: whereunto is referred that ſaying of Paul; Neither my ſpeech, nor my preaching ſtood in the enticing words of mans wiſdome, but in the demonſtration or euidence of ſpirituall power. For this cauſe alſo Iſaiah calleth the preaching of the word the arme of the Lord, that is, the inſtrument, by the which he declareth his might and power, that he may bring vs to ſaluation. *1. Cor. 2. 4.* *Iſay 53.*

Theoph. I ſee indeed, that the force and fruit of preaching the Word of God is very great. For thoſe three ſteps by the which we obtaine ſpirituall health, whereof thou didſt intreat in the Chapter of Faith, are by it dayly called to vſe and practiſe. The efficacie and fruit of the Word preached.

Mat. Thou iudgeſt right. For firſt, the law is preached, that we may acknowledge our deadly diſeaſe, namely, ſin.

Secondly, the Goſpell is preached, wherein the ſauing remedy is offered vnto vs in Chriſt.

Laſt of all, Faith which is wrought in vs, and increaſed by the preaching of the Word, applieth that medicine vnto vs; ſo as we obtaine ſaluation, euen the full forgiueneſſe of all our ſinnes.

Theoph. The article of remiſſion of ſinnes in the Creed, vnleſſe I be deceiued, is therefore ſet after the article of the Church, to the end we might know, that it is offered vnto vs by the miniſtery of it.

Mat. It is indeed: and therefore there is no forgiueneſſe of ſinnes, neither ſaluation without the Church; as in the floud there was no ſafety out of the Arke of Noah, wherein alſo at that time the Church of God was then ſhut vp; that being, as it were, a type of it.

Theoph.

Theoph. You haue hitherto lately enough taught, that by the ministery of the word we do truly obtaine forgiuenesse of our sinnes. Notwithstanding, there be two things behinde, whereof I will aske you, before we come to the other Treatise:

1. First, whether God do wholly (as they say) forgiue to the repentant all their sinnes?

2. Secondly, whether hee forgiue them perfectly; namely, remitteth the punishment and the fault, so as they be not any more imputed vnto vs?

1. *Ioh.* 1.7. All sinnes be forgiuen to the penitent.

Mat. Let vs speake of the former, in the first place. *Iohn* saith, that the bloud of Christ doth wash vs from all sinne. He that saith, *All*, excepteth nothing. Now, repentance yeeldeth vnto vs a more certaine testimony of our faith: by the which, as hath beene said, we be made partakers of Christ, and of his gifts. Whereupon it followeth, that whosoeuer repenteth may most certainly determine, that all his sinnes (albeit they be greeuous) are forgiuen and done away. Which also is taught, by the example of that sinfull woman, and of the theefe.

Mat. 12.32.

Theoph. But Christ saith, that the sinne against the Holy Ghost shall neuer be forgiuen.

Of the sinne against the Holy Ghost. *Hebr.* 6.4.

Mat. He saith so indeed: And the Apostle to the Hebrewes sheweth, that it is impossible that such as fall into it should be renewed by repentance. For that is the gift of God, granted to them onely, of whom he hath determined in Christ to haue mercy.

Theoph. But what is that sinne against the Holy Ghost?

Mat. These words, Against the Holy Ghost, do sufficiently declare what it is: namely, when any, after that he hath by the Holy Ghost been enlightened with the knowledge of the trueth of the Gospell, standeth against that trueth, not for feare or through infirmity, but vpon wilfull malice. For then wittingly and willingly he resisteth the Holy Ghost, and maketh warre against him.

Theop. How knowest thou that this is the sinne against the Holy Ghost?

Mat. First, it may be gathered of that, which gaue our Sauiour Christ occasion to speake of it: namely, that he might proue the Scribes and Pharisies to be guilty of that horrible

horrible ſinne, who ſayd, that the miracles which hee did, were wrought by the diuell, wherof notwithſtanding they were not ignorant that God was the Authour, and Chriſt himſelfe by moſt certaine arguments did declare. And his miracles they did maliciouſly diſpraiſe in the hatred of his doctrine, which they perceiued was manifeſtly confirmed by them. From hence therefore it is plain, that they ſinne againſt the Holy ghoſt, who vpon ſet malice ſtand againſt the knowen truth. Adde hereunto, that by ſundry places of the Scripture it appeareth, that euery other ſinne is forgiuen: not excepting that which is againſt the doctrine of faith, ſo as it be done either of ignorance, (as it was with *Paul* when he perſecuted the Church) or through infirmitie and weakneſſe, as when *Peter* denied Chriſt.

Theoph. It is verily a wonder, that ſo horible wickednes can enter into the minds of men, as vpon purpoſed malice, to ſtriue againſt the knowen truth.

Mat. It commeth to paſſe by the iuſt iudgement of God vnto thoſe that haue long and much deſpiſed and ſet light by his moſt precious gifts; namely, his louing kindnes and mercy in Chriſt (the knowledge wherof, notwithſtanding he had vouchſafed them): and at length they be deliuered to the power of the diuell, that by ſteps and degrees they may fall to that extreme and finall Apoſtaſie. And becauſe they are by it become like vnto Sathan (namely, in that, vpon knowledge and wilfull malice, they reſiſt the truth) they, no otherwiſe than he himſelfe, be depriued of all hope of ſaluation.

Theoph. Let vs now come to the other queſtion. When God forgiueth ſins, whether doth he it perfectly, ſo as he remitteth the puniſhment and the fault?

Mat. As God is perfect, ſo doth hee perfectly forgiue ſinnes; ſo as hee neuer remembreth them, nor imputeth them vnto vs: for ſo he ſaith euery where by his Prophets; If your ſinnes were as crimſon, they ſhall be made whiter than ſnow: if they were as red as ſcarlet, they ſhall be as wool. I haue put away thy tranſgreſſions, as thicke clouds; and thy ſins, as a miſt. He will lay aſide our iniquities, and caſt all our ſinnes into the bottome of the ſea. As farre as the Eaſt is diſtant from the Weſt, ſo far doth hee remoue

Whether God remitteth the puniſhment & the fault.
Eſa. 1. 18.
Eſa 44 22.
Mich. 7. 19.
Pſal. 103. 12.

our ſins from vs. Neither is this any maruell. For, ſeeing the forgiueneſſe of our ſinnes is grounded vpon Chriſt, in whom they be fully puniſhed, God ſhould be vniuſt, if he required any thing further for them.

Theoph. But we reade that *Dauid* ſuffered many puniſhments, after that (by the meſſage of *Nathan*) he was certified of the forgiuenceſſe of his adulterie. For the child that was borne vnto him of *Bethſheba* died. Moreouer alſo his ſonne *Abſolon* was raiſed vp againſt him, who both made warre vpon him, and defiled his wiues: which puniſhment was indeed denounced againſt him by the Prophet. Wherupon it ſeemeth to follow, that God forgiueth the ſinne, but retaineth the puniſhment.

An obiection againſt the doctrine of remitting the puniſhment and fault.

Mat. This is the doctrine of the Romaniſts, frō whence came the dreame of Pardons and Purgatorie fire, as hath before beene declared of vs. Neuertheleſſe, I am glad it is ſo come to paſſe, that we may fitly ſpeak of it in this place. For I will ſhew that it is moſt abſurd, inaſmuch as it ſeparateth thoſe things, which of their owne nature doe wholly hang together. For if thou take away the fault, there is no place left for puniſhment: otherwiſe God ſhould be vniuſt, if he ſhould puniſh whom he accounteth not faultie. Moreouer, ſeeing Chriſt himſelfe in his owne body ſuffered the puniſhments due to our ſins, it is not to be doubted but that hee hath diſcharged vs from the ſame: euen as Eſay expreſly affirmeth, in theſe words: Verily, hee hath borne our griefs, and hath carried our ſorrowes: and wee thought him ſtricken, wounded of God, and humbled; but he was wounded for our iniquities, and broken for our ſins. The chaſtiſment of our peace was vpon him, and by his ſtripes wee are healed. All wee as ſheepe haue gone aſtray, euery one hath turned to his own way, and the Lord hath laied vpon him the iniquities of vs all. For this cauſe alſo Paul ſaith; That there is no condemnation to them that are in Chriſt Ieſus. Whereby it plainely appeareth, that God (when through Chriſt he forgiueth ſins) doth no leſſe remit the puniſhment of them, than the fault. For otherwiſe our caſe ſhould be moſt miſerable (yea rather we are already caſt-awaies) and the forgiuenceſſe of our ſinnes auaileth vs nothing, if the puniſhment be retained.

The anſwer to the obiection.

Eſa. 53.4.

Rom. 8.1.

Theoph.

Theoph. Why so?

Mat. Because we be vnable to beare the burthen of it; forasmuch as it is infinite no lesse than the fault: for they be of the same nature.

Theoph. What thinke you of the afflictions which God sendeth vnto vs, euen after the forgiuenesse of sinnes?

Mat. I say they be not sent to be punishments of sinnes: but to be vnto vs in stead of chastisements and corrections to humble vs, and that we may be the wiser after: for the Apostle saith: When we are chastised, we are instructed of the Lord, that we should not be condemned with the world. 1.Co.11.32.

Theoph. Therefore the nature of afflictions be changed when they be sent to the godly: for they be not punishments of sinnes, to satisfie the iudgement of God.

Mat. You say well: and the same is to be thought of the infirmities of the body: which we know be left vs, not to be punishments of sinnes, but in exercising of patience. The same also is to be said of death, which to vs is as a bridge, by the which we passe ouer vnto euerlasting life and a way is made for the resurrection; which neuertheless, of it owne nature, is a punishment of sinne, and putteth vs in minde of it. But it is not sent to the faithfull to call them to account for their sinnes, as it commeth to passe to the wicked.

Theoph. By the solution and answer of these questions, me thinkes I vnderstand this, that by the ministery of the Church, all sinnes of what kinde soeuer be forgiuen to the penitent. Moreouer, that there is no other satisfaction for them required of God, besides the most precious blood of Iesus Christ; by the which, both the fault and punishment of them is wholy taken away: which doctrine doth indeed bring the greatest consolation. Howbeit, before I make an end of this speech, I will aske you, whether Gods indulgence (or readinesse to forgiue) doe minister vnto men occasion to flatter themselues in their sinnes, and to continue in them?

Whether the declaration of Gods mercy giue men occasion to continue in their sinnes.

Mat. Nay rather cleane contrariwise. For the hope and assurance of obtaining pardon, doth stir vp the godly, that they do not cloake or maintain themselues in their sinnes.

Whereunto that saying of the Prophet is to be referred;
Psal. 130.4. With thee there is mercy, that thou maiest be feared. For, from whence is obedience, but from loue? And againe, whence is loue, but from the knowledge and assurance of Gods goodnesse towards vs? Moreouer this doctrine of the forgiuenes of sinnes, pertaineth not to any, saue to the penitent. But concerning the rest, the Scripture denoun-
Ezech. 3.20. ceth to them the wrath and iudgement of God. Yea rather the Lord saith by the Prophet, that euen as he will forget the sinnes of him that repenteth, so he will not remember the righteousnesse of him that shall turne from the right way. Whereupon it is plaine, that this doctrine doth not onely bring very great comfort to the faithfull, but also doth continually spur them forward, to apply themselues to amendment of life.

CHAP. II.

Of the Sacraments, ordained of God to be as it were seales of the Word; that we may with more assurance embrace the promise by Christ, reuealed in the word.

THEOPHILVS.

What Sacraments be. HItherto we haue sufficiently spoken of the ministery of the word. Now we are to come to the sacraments: And first declare vnto me what sacraments be.

Mat. They be signes and Sacramentall rites ordained of God in the Church to be adioyned to the preaching of the Word, that the promise of Christ made in it, may be confirmed in vs more and more.

Theoph. Why are those signs and sacramentall rites called Sacraments?

Mat. The ancient teachers of the Christian Church, called them by this name, in respect of the affinity or neerenesse betweene them and a Sacrament, that is to say, that solemne oath, by the which souldiers bound themselues to the Emperour or chiefe Captaine.

Theoph. Shew me that affinity or agreement.

Mat. First, as souldiers when they receiued their pay, bound themselues to the Emperour by solemne oath, to liue and die vnder his gouernment: so we when we are partakers of the signes, which God hath appointed in his Church,

Church, by the which he beſtoweth vpon vs ſpirituall gifts, doe binde our ſelues to him by the ſame oath. Moreouer, as ſouldiers when they tooke vpon them this oath, receiued the Emperours badge; that it might appeare, they had giuen themſelues to him and were become his: ſo alſo we when we are publikely partakers of the Sacraments which God hath inſtituted in his Church, doe take vpon vs as it were the enſign or armes of Chriſt, that it may be knowen we ſerue God, and profeſſe true Religion.

Theoph. I vnderſtand the reaſon of the word. Now let vs come to the thing it ſelfe. The Sacraments, thou ſaiedſt, were ordained of God, for confirmation of the promiſe made by God, through Chriſt, in his word. What is that promiſe?

Mat. It is expounded of Chriſt himſelfe, in theſe words, *Ioh* 3.16. So God loued the world, that hee gaue his only begotten Sonne, that whoſoeuer beleeueth in him, ſhould not periſh, but haue life euerlaſting.

The Sacraments therefore be as it were viſible pledges of the loue of God towards vs, by the which we are confirmed in it. But, becauſe that loue is grounded in Chriſt alone, the Sacraments repreſent vnto vs no other thing than the vnion and fellowſhip that we haue with him and his gifts.

Theoph. Of whom ought the Sacraments to be adminiſtred?

Mat. Chriſt committed that office to them alone, to whom the preaching of the word is committed; without the which neither ought the Sacraments to be adminiſtred: for they be as ſeales thereof. Of whom the Sacraments ought to be adminiſtred.

Theoph. There is therefore a very great likeneſſe and agreement betweene the word and the Sacraments.

Mat. Very great. For by both of them God doth offer vnto vs Ieſus Chriſt his ſonne, with all his gifts: and wee are made partakers of them, if they be not refuſed of vs by vnbeleefe. This onely is the difference, that the preaching of the word affecteth the hearing; but the Sacraments affect the other ſenſes. Whereupon, of a certaine Father, they be moſt fitly called, Viſible words. For, they doe preſent Chriſt and his benefits, as it were before our

cies, and deliuer them into our hands: that, by those sundry meanes, our faith might be confirmed, and we come so much the neerer to him, and feele the greater working of his spirit within vs.

Theoph. What conditions bee required in the Sacraments?

Mat. Three: without which, they can not be truely Sacraments, but false.

What conditions be required in Sacraments.

Theoph. What are those conditions?

Mat. First, that they be ordeined of God.

Secondly, that there be a commandement of God, whereby we may vse them.

Thirdly, that there be also a certaine promise; by the which it be assured, that we shall be partakers of the things that are represented by them.

Theoph. Why say you, it is necessary that they be ordained of God?

Why the first condition.

Mat. Because, as there is none besides himselfe, which can assure vs of the loue he beareth towards vs in Christ: so is there not any man that may ordaine visible signes to confirme it. Moreouer, in the institution it selfe, there be three things to be noted:

1 The signes and Sacraments all rites.

2 The spirituall and inuisible things, signified by those signes.

3 The analogie or agreement of the signes, with the things signified.

Theoph. I acknowledge it to be necessarie, that Sacraments be ordained of God; but, I desire to vnderstand, why this also is necessarie, that there should be a commandement of God, to the intent we may vse them?

Why the second condition.

Mat. Because nothing is to be done in the Church of God, except there be first the expresse commandement of God (who in it is Lord and Master): especially when the question is of things that concerne our saluation; such as the Sacraments be.

Theoph. Why is it againe required, that there be a promise annexed?

Why the third condition.

Mat. Because, vnles there be a promise, the Sacraments shalbe vnprofitable vnto vs. Now, that promise which on the

the behalfe of God hath the effect, is as it were the ſoule of the Sacraments, whereupon all their force and efficacie dependeth; and not vpon the holineſſe or worthineſſe of him of whom they be miniſtred, or vpon the vertue of ſome words pronounced. Therfore, without that promiſe, the Sacraments ſhall be nothing elſe but vaine and fruitleſſe ceremonies.

Theoph. Thinkeſt thou that the Sacraments, if they be miniſtred of ſome wicked man and hypocrite, haue as much efficacie and force, as if they were miniſtred by ſome good man?

Mat. I thinke it: ſo, as on our part, we bring nothing to hinder it. As good ſeed, if it finde good ground, will beare fruit, notwithſtanding it be ſowen of ſome naughtie and wicked man. For the vertue of it hangeth not vpon the ſower (as neither doe the Sacraments vpon the Miniſter) but vpon the bleſſing and grace of God only.

Vpon whom dependeth the efficacy of the Sacraments.

Theoph. Let vs come to the number of the Sacraments. How many be there in the Chriſtian Church?

Mat. Two: namely, Baptiſme and the Lords Supper.

The number of the Sacraments.

Theoph. Seeing they declare vnto vs one thing, as alſo the Word doth (namely, the loue of God towards vs in Chriſt) what is the cauſe that they be two in number?

Mat. Becauſe, by Baptiſme, God doth witneſſe, that we be receiued of him into his couenant, through the communication of Chriſt and his gifts: but by the Supper he auoucheth, that we are reteined and kept in it, till we be receiued into the heauenly life. And for this cauſe Baptiſme is only once miniſtred, but the Supper often times.

Theoph. Declare this reaſon to me more at large.

Mat. Yet, to me it ſeemeth eaſie. For, ſeeing Baptiſme is the aſſured conueyance vnto vs of the couenant made with vs in Chriſt, if it ſhould be iterated or vſed the ſecond time, or oftner, it were all one as if we ſaid, that God had abrogated or diſanulled the former couenant to ordaine or appoint another: which indeed is altogether contrary to the very nature, trueth, and conſtancy of God. For the Apoſtle ſaith: With him there is no changing, or ſhadow of alteration. But, concerning the Supper, it is altogether required, both for edifying and for comfort, that

Iames 1. 17.

it be oft repeated and vſed of vs: ſeeing that (ſuch is the weakneſſe of our faith) wee doe euery moment call into doubt whether God will continue in his loue towards vs, or no; eſpecially, when we looke into our many ſinnes, for the which we are indeed woorthy to be excluded hy him. But, God would aſſure vs of his loue, by this Sacrament: in the which hee doth both offer and exhibit (or giue) Ieſus Chriſt vnto vs, with his treaſures; in whom alone, as hath been ſaid, that couenant and loue hath the foundation.

Whether the Sacraments be neceſſarie to ſaluation.

Theoph. I will yet demand of thee one queſtion generally pertaining to the Sacraments, before wee begin the particular expoſition of them both. Whether are they ſo neceſſary to ſaluation, that no man can be ſaued without partaking of them?

Mat. It is a moſt abſurd opinion of thoſe, who thinke that God hath tied his grace to the Sacraments: for they be only for this end ordained, that the grace and fauour, yeelded vs before in Chriſt, ſhould be confirmed and ratified. Therefore it was moſt excellently ſaid of an ancient Father; That the want of Baptiſme did not condemne: but the contempt of it.

Bernard. ep. 77.

Theoph. But Chriſt ſaith; Whoſoeuer beleeueth and is baptized ſhall be ſaued. Out of which words it ſeemeth may be gathered, that Chriſt determineth Baptiſme to be neceſſary to ſaluation, no leſſe than faith. It ſeemeth alſo, that the ſame may be gathered concerning the ſupper, out of that which Chriſt himſelfe ſaid in another place; Verily, verily, I ſay vnto you, except yee eat the fleſh of the Sonne of man, and drinke his blood, ye haue no life in you.

Mar. 16.16

Iohn 6.53.

Mat. In the firſt place, I will anſwer to thoſe things which thou ſaiedſt of Baptiſme. And I affirme, that in that place Chriſt doth not ſet down the neceſſity of Baptiſme; but rather ſheweth what that true faith is, by the which we are ſaued; namely, that it is not dead and hidden, but liuely, and declared by outward confeſſion, ſo that the beleeuers doe ioyne themſelues to the church, and be partakers of the preaching of the word & adminiſtration of the Sacraments: whereunto that ſaying of *Paul* ought to be referred; We beleeue with the heart, to righteouſnes; and confeſſe with the mouth, to ſaluation. And, that this is the

Rom. 10.10.

minde

minde of Christ, it is gathered by the member following: for he saith; But whosoeuer beleeueth not, shall be condemned. For if this had beene his meaning, that no man could haue beene saued without Baptisme, he would haue said thus; But whosoeuer shall not beleeue, or shall not be baptized, shall be condemned. Seeing therefore he saith, that vnbeleefe is the cause of condemnation, by the contrary he meaneth, that faith is sufficient to saluation; which he himselfe often times confirmeth when he saith; He that beleeueth in the Sonne hath life euerlasting; but hee, that beleeueth not in the Sonne, shall not see life; but the wrath of God abideth on him. Concerning the other place, of eating the flesh of Christ and drinking his blood, he doth not there entreat particularly of the supper; but generally of the vnion that we ought to haue with his body; which indeed is altogether necessarie to saluation; as hath been fully proued by vs in the First booke. But that vnion is no lesse wrought by the word apprehended in faith, than it is by the Sacraments; as hath been said already.

Iohn 3.6.3. & 5.24. & 6.4.

CHAP. III.

Of Baptisme: by the which God testifieth that we are receiued of him into couenant; in that hee doth communicate Christ Iesus vnto vs together with his benefits.

THEOPHILVS.

NOw we are to weigh those two Sacraments ech by it selfe; and in both, those three conditions are to be searched out, that are required to make them truly Sacraments. Let vs therefore begin with Baptisme. What is the institution of it?

Mat. First indeed, it was instituted of God by the ministerie of *Iohn Baptist*, who thereupon had his name. Afterward it was dedicated and sanctified of Christ in his owne body, when he would be baptized of him, and when hee commanded the Apostles to baptize.

The institution of Baptisme.

Theoph. Let vs see those three things which thou saiedst were required in the lawfull institution of a Sacrament; namely:

1 The signe and Sacramentall rites.
2 The signification of them.

3 The

3. The likenesse and agreement betweene both.

The signe.

Mat. The signe of this Sacrament is water, which signifieth the blood of Christ; that is, the force of his death: because it hath that effectuall working, in cleansing our soules from the filthinesse of sinne, which materiall water hath in cleansing our bodies. Thereupon this Sacrament hath the name of Baptisme: for it signifieth a rinsing or washing away. Now thou hast the signe.

The Sacramentall rite.

But the Sacramentall rite is, that he which is to be baptized, be sprinkled with water, or dipped in it: which was vsed in former times; and by it two things were signified vnto vs:

1 First, that our soules are sprinkled with the blood of Christ, that is, be indeed partakers of the merit of his death: by the which we obtaine full forgiuenesse of all our sinnes.

2. Secondly, that we be regenerated into a new life.

Tit. 3.5. Therefore Baptisme is of *Paul* called the Bath of regeneration. By which words, those two gifts of God, that wee obtaine in baptisme, are excellently noted.

Theoph. How can the sprinkling of water be a signe or token of our regeneration?

Mat. The Scripture is woont to set downe two parts of it: namely, the mortification or death of the old man, and the rising againe of the new man, as it hath been sayd of vs in his place. But this mortification, which hath the force and working from the death and buriall of Christ, is most fitly represented by the sprinkling of water. For it is all one as if our olde man being wounded to the death, or euen swallowed vp of death it selfe, were buried with Christ. Then withall followeth the resurrection of the new man, which hangeth vpon the resurrection of Christ; and is represented by the waters making cleane: for by it is signified, that together with him we doe rise from the graue of death to become new creatures.

Theoph. There bee yet behinde the promise and commandement of this Sacrament.

*Mat.*28.19. The commãdement and promise.

Mat. The words of Christ, set downe by *Matthew*, doe contain both: Go teach all nations, baptizing them in the name of the Father, the Sonne, and the Holy Ghost.

Theoph.

Theoph. The commandement I see, but not the promise.

Mat. It is contained vnder the commandement. For, when any is baptized in the name of the Father, Son, and Holy Ghost, it is as if it were said vnto him; By this visible signe I doe assure thee, that all thy sinnes be washed away, and thy selfe regenerated, not by any vertue or force that is in me or in this water wherwith thou art sprinkled; but by the mercy of the heauenly Father, who, for this purpose doth, by the power of the Holy Ghost, communicate vnto thee Christ Iesus his Sonne, with all his benefits, and uniteth thee vnto him, so as thou art made partaker of him. Seeing therefore Christ commandeth, that these things should be preached, it is not to be doubted, but that he promiseth the thing it selfe. Baptisme therefore is giuen vs of God, as it were writings sealed; by the which hee assureth vs of the full forgiuenesse of all our sinnes.

The words in Baptisme expounded.

Theoph. What sinnes thinkest thou be done away by Baptisme? Only originall sinne?

Mat. That indeed is first done away; not that it doth not remaine in vs: but because it is not imputed. The same also we may affirme of other sinnes; which be effects of it. For they be put away by this Sacrament: they be put away (I say) both they that be past, and those that are to come. The words therfore deliuered of the Minister in Baptisme, by the commandement of God (namely, I baptize thee in the name of the Father, Sonne & Holy Ghost) should alwayes be in our eares, euen vntill the last gaspe: & by them ought wee to be assured of the full forgiuenesse of our sinnes. For the blood of Christ, in the which we are once baptized, is neuer drawen cleane out; but is alwayes fresh, as the Apostle speaketh, that is, full of efficacie and strength, to the continuall washing away of all our filthinesse and iniquities.

What sinnes be put away in Baptisme.

Heb. 10.10. 11.12.14. & 9.13.14.

Theoph. Thou saiedst in the exposition of this promise, that in this Sacrament the Father did communicate Christ and his benefits vnto vs. But both the signe of it, and the Sacramentall rites, doe only represent vnto vs the participation or fellowship which wee haue with his death; but not the communion we haue with his body.

Of our vnion with Christ.

Mat. We haue taught in the First booke, that no man can

can be partaker of Christs benefits, which is not made on with him. The one therefore followeth vpon the othe By these things therefore it is prooued, that by Baptisme wee be truely made partakers both of Christs bodie an of his benefits; which also *Paul* confirmeth in the

*Gal.*3.27. words; So many of you as be baptized into Christ, hau put on Christ.

Theoph. I come againe to the institution of Baptisme

*Mat.*28.19. wherein Christ saith to his Apostles; Goe teach all nati ons, baptizing them in the name of the Father, Sonne, an Holy Ghost. What is the cause that Christ commandet his Apostles to teach first, before they baptise?

Why Christ would haue the Word preached, before Baptisme be administred.

Mat. The reason is most euident. For, seeing the Sa craments be as seales of the word, it is fit that euerie on should be first instructed in the doctrine, before he be bap tized or confirmed in the same doctrine: excepting onely the children of the faithfull, of whom there is another rea son, which causeth that they are to be baptized presently after they be borne.

Theoph. What is that reason?

Baptizing of children.

Mat. Because God hath promised, in the person of *Abra ham*, that he will be the God of the faithfull, and of their seed. Which selfesame thing God confirmeth in the Law,

*Exod.*20. when he saith; That he is such a one as sheweth mercy to a thousand generations of those that loue him, and keepe his commandements. Seeing therefore the children of be leeuers appertaine to the couenant of God, it is not to be doubted, but that the Sacrament of it, namely, Baptisme, is to be ministred to them. Which is againe confirmed by the example of the Israelites, who by the commandement of God circumcised their children the eight day.

Theoph. Is there the same reason of Baptisme, and of Circumcision?

The agreement betweene Circumcision & Baptisme.

Mat. Yea, altogether; and in verie deed it is one and the selfe same Sacrament, as concerning the substance. For, after the comming of Christ, Baptisme came in place of Circumcision; and by it the gifts of God were not diminished, but increased vnto vs. For, as the Sacraments of the new Testament haue a farre more easie and plaine signification than the Sacraments of the olde Testament:

ſtament; ſo the force and efficacie of them is far greater.

Theoph. But what profit can there come by Baptiſme, to a childe without vnderſtanding and knowledge? What profit commeth by baptizing of children.

Mat. Much, if thou conſider both the glory of God, the comfort of the parents, and finally the edification and ſaluation of the childe.

Theoph. Why ſo?

Mat. Firſt of all God is glorified, for that hee ſheweth himſelfe true in his promiſes: by the which it is, that hee hath mercy vpon the faithfull, euen to the thouſandth generation. Moreouer, the parent himſelfe is wonderfully comforted, and confirmed in the loue of God, when hee ſeeth that not onely hee himſelfe is beloued of God; but alſo that the loue and grace of God is deriued vnto his children: which God aſſureth him of, by that viſible ſigne. Finally, concerning the childe, it hath a maruellous benefite beſtowed vpon it, in that hee doth ſo ſoone obtaine the partaking of Chriſt and his benefits; by the which he hath the inheritance of eternall life. By the remembrance whereof, when he commeth to age, he is wonderfully confirmed in the loue and feare of God; namely, when he calleth to minde, that he is ſo much eſteemed of God, that euen from his comming into the world, he obtained fellowſhip in his couenant.

Theop. But how can a young childe by Baptiſme be partaker of Chriſt and his benefits? ſeeing it is certaine that he lacketh faith: without which, thou affirmedſt before, that no man can haue that fellowſhip.

Mat. That indeede is true in thoſe that be of yeares, and in ſuch as for their age may beleeue. But God worketh in the children of the faithful, belonging to his couenant, another way vnknowne to vs. Whom alſo the Apoſtle doubteth not to call holy, inſomuch as they cannot periſh, ſeeing they haue in them a ſprigge of faith: which doubtleſſe, when time ſhal come, bringeth forth the fruits, in ſome ſooner, and in others later; as it ſhall ſeeme good to the Lord to call them. How the children of beleeuers lacking faith be partakers of Chriſt. 1. *Cor.* 7. 14.

Theoph. I do now ſee, that the children of the godly are to be baptized. Notwithſtanding, I will propound one queſtion more, before I go from the ſpeech which I haue begun.

How the children of the godlie bee borne in originall sinne. *Aug. de pec. meri. & remis. li 3. cap. 18.*

begun. How can it be, that those children of the godly should be borne defiled with originall sinne? seeing their parents are purged of it.

Mat. Austin, by an excellent similitude, answereth this question, in these words; Like as chaffe, by the labour and great diligence of man, being seuered from the wheat, abideth notwithstanding in the fruit which groweth of that wheat thus cleansed: so sinne, whereof by Baptisme the parents are cleansed, abideth in those whom they haue begotten. Therefore our children, except they be borne againe by a spirituall birth, cannot be accounted the children of God, nor heires of eternall life.

CHAP. IIII.

Of the Supper of the Lord; by the which God testifieth that his couenant is enlarged in vs, forasmuch as he maketh vs more and more partakers of Christ and his benefits.

THEOPHILVS

HItherto hath beene spoken of Baptisme: let vs now come to the Supper of the Lord, and let vs begin at the institution of it.

Mat. The Euangelists shew that it was instituted of Christ, the same night he was betraied, after that he had supped, & had eatē the paschall lamb according to the law.

Of the word *Supper*, and the institution of it.

Theoph. I thinke, it was thereupon called Supper.

Mat. It is called Supper, of the Apostle, not so much for this cause, as to shew that it is indeed a spirituall Supper made by God vnto the faithfull; wherin he feedeth them with the body and blood of Iesus Christ into the hope of eternall life.

Theoph. The three heads of the institution are to be examined of vs: namely,

1. The signes and sacramentall rites,
2. Their signification,
3. And finally the likenesse or agreement betweene both.

The signes of the Supper.

Mat. The signes are bread and wine: which indeed do signifie the body & blood of Christ. Because the body and blood of Christ haue that force and efficacie in the feeding of our soules, which bread and wine haue in nourishing,

riſhing our bodies. And, for this cauſe, Chriſt alſo calleth himſelfe the bread of life. *Iohn 6.48.*

Theoph. What difference makeſt thou betweene the bread and wine of the Supper, and the bread and wine which we vſe for our ordinary meat and drinke?

Mat. Truly none in the ſubſtance; but in the vſe and miniſtring of the Supper: concerning which, this I holde, that the one are ſet before vs for the nouriſhment of the body: but the other be ordained of God to be ſignes of the body and blood of Chriſt. The ſame alſo is to be thought of the water of Baptiſme.

Theoph Why be there two ſignes in the Supper?

Why there is a double ſign in the Supper

Mat. To the end we might know, that in Chriſt we haue whole and perfect ſpiritual food; that is, whatſoeuer is requiſit to our ſaluation. It was alſo done for a more perfect remembrance of his death. For the wine, which is the ſign of his blood, doth as it were repreſent it before our eyes.

Theoph. Let vs come to the Sacramentall rite, and the ſignification of it.

Mat. It is double, or two-fold:

1. For, the one reſpecteth the Miniſter:
2. The other, him, which is partaker of the Supper.

The Sacramentall rite of the Supper.

The firſt is this, to take the bread and breake it. Whereby is ſignified, that Chriſt, with ſufferings, was broken for our redemption: which himſelfe declared in theſe words, This is my body, that is broken for you. Then, to giue it being broken, and to deliuer the wine in the cup. By which rites is meant, that God doth offer and giue Chriſt vnto vs, together with all his benefits. The later rite is, that he, which commeth to the Supper, ſhould receiue, eat and drinke the bread and wine giuen vnto him. Which indeed do ſignifie, that in the Supper we do truly receiue Chriſt; eat his body, and drinke his blood; by the which we are nouriſhed into the hope of eternall life, if we doe not put him from vs through vnbeliefe.

What the miniſters muſt doe in miniſtring the Supper.

What they muſt do that come to the Lords Table.

Theoph. What is it, to eat the body of Chriſt?

Mat. To be ſo neerly ioyned with his body, as the meat which we eat is with our owne body.

Theoph. What is it, to drinke the blood of the Lord?

Mat. To be as truly partakers of his death and paſſi-

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on, as if we our ſelues had ſuffered the ſame. And this doth our Sauiour Chriſt meane, when he ſaith; Verily, verily, I ſay vnto you, except you eat the fleſh of the Sonne of man, and drinke his blood, you haue no life in you. He that eateth my fleſh, and drinketh my blood, hath eternall life. But this is to be remembred (which we ſpake before, in the Chapter of Faith) namely, that, by the merit of Chriſts death (repreſented in the holy Supper, by wine, that ſignifieth his blood) the Scripture vnderſtandeth all the benefits of Chriſt; but, for the moſt part, maketh mention of that onely, becauſe it hath as it were the firſt and chiefe place.

Theoph. Let vs goe forward. What vnderſtandeſt thou by that ſpirituall food, which thou ſaidſt came by the eating of Chriſts body, and drinking his blood?

Our ſpirituall food in the ſupper.

Mat. Firſt, peace of conſcience: namely, becauſe wee are more & more aſſured of the forgiueneſſe of our ſinnes promiſed by Baptiſme. Secondly, the daily growth and increaſe of the new man, begun in vs in our Baptiſme, ſo as we haue power giuen vs to ſerue God better, and to reſiſt the temptations that are woont to call vs away from his obedience: whereupon followeth an effect of this ſpirituall food; namely, that we are confirmed daily in the hope of eternall life. And by theſe things appeareth that which I haue ſaid of the difference of the Sacraments; to wit, that Baptiſme doth teſtifie the beginning of our partaking with Chriſt and his benefits, and the Supper the continuance and increaſe thereof.

Theoph. Now let vs come to the commandement and promiſe of this Sacrament.

Mat. Both be added, preſently after the words of inſtitution: *Take, eat, drinke you all of this, do this in remembrance of me.* Loe, there is the commandement: then the promiſe; *This is my body, This is my blood.* For the meaning of theſe words is as much, as if Chriſt had ſaid; this bread and this wine doe ſo repreſent vnto you my body and blood, that they aſſure you, receiuing the viſible ſignes, to be indeed partakers of thoſe things that be ſignified by them; namely, of my body and blood.

Theoph. But the words of Chriſt ſeeme not to haue that meaning;

meaning; but rather that the bread and wine are transubstantiated or turned into his body and blood.

Mat. The words themselues cannot beare it. For if Christ meant to haue signified that, he would haue said thus, Let this be made my body, or let it be changed into my body.

Theoph. What then were the meaning of Christs words, if they were to be expounded according to the letter, as they say? The exposition of Christs words.

Mat. They should rather signifie, that his body and blood were changed into bread and wine. For if any saw the pillar of salt, whereinto *Lots* wife was turned, out of al doubt he would say; This thing, that is, this pillar of salt is *Lots* wife; that he might declare that she was turned into that pillar: and such as heard those words, would take them in that sense.

Theo. I perceiue indeed that those words if they were to be expounded literally, doe properly signifie as thou saiest. Howbeit, that sense agreeth not to the words of Christ.

Mat. Thou thinkest rightly: and that former agreeth nothing more, namely, whereon transubstantiation is builded: which indeed the very words doe not beare: yea rather out of it foure absurdities doe follow.

Theoph. Rehearse them.

Mat. 1. First, if the bread and wine be turned into the body and blood of Christ, there shalbe no signes in the holy Supper; and therefore it shall not be a Sacrament: which indeed cannot be without a visible signe. A confutation of the absurdities following vpon popish transubstantiation.

2. Secondly, Christs blood shalbe separated from his body: which is most absurd, and impossible to be. Moreouer, the body of Christ should be infinite: and therefore he should not be a very man; neither should he haue truly ascended into heauen. By which opinion, the chiefe points of our faith should be ouerthrowen.

Theoph. Some doe obiect that Christs body is now glorified, & at one & the same time may be in diuers places.

Mat. This obiection is vaine. For, when Christ instituted the Supper, his body was not glorified. Adde hereunto that the glorification hath not taken from it the nature of a true body; but hath taken away the infirmity and weake-

neſſe of it: which was very well obſerued of one of the fathers. For this cauſe *Peter* ſaith; The heauen muſt hold him, vntill the time of the repairing of all things. And the Angels, in another place; So ſhall he come, as you haue ſeene him go into heauen.

Act. 3 21.
Act. 1. 11.

Theoph. Shew the fourth abſurdity.

Mat. It is this; that the wicked and hypocrits, comming to the Supper, ſhould truly partake of the body and blood of Chriſt: which verily were nothing elſe but to ioine God and Sathan together. Moreouer, contrary vnto that which the Scripture expreſly teacheth, the vnbeleeuers ſhould be ſaued. For Chriſt affirmeth. * Whoſoeuer eateth my fleſh, and drinketh my blood, hath euerlaſting life.

* *Ioh.* 6. 54. Againſt thoſe, who ſay, the reprobate, in the ſupper be partakers of Chriſts body and blood.

Theoph. But Chriſt vnderſtandeth thoſe, which eat his fleſh, and drinke his blood, worthily. For the Apoſtle ſaith, He, that eateth this bread, and drinketh this cup vnworthily, eateth and drinketh to himſelfe damnation.

1. *Co.* 11. 29.

Mat. The Apoſtle ſaith not, whoſo eateth the body of Chriſt, and drinketh the bloud of Chriſt vnworthily, but he that eateth the bread and drinketh the cup. For Chriſt ſhould offer his body to be prophaned, if he made the vnworthy partakers of it. Moreouer, his gifts be inſeparably ioyned with his perſon: and therefore it is impoſſible, that any ſhould communicate with his body, but the ſame alſo muſt be partakers of all his benefits, and euen of euerlaſting life. For this cauſe *Iohn* ſaith; He that hath the Sonne, hath life: He that hath not the Son of God, hath not life. Thoſe foure abſurdities, reckened vp by vs, doe moſt manifeſtly ouerthrow the opinion of tranſubſtantiation: which is alſo diſproued by experience it ſelfe; foraſmuch as the bread and wine of the Supper, if they be kept long, doe corrupt. Whereupon it is plaine, that their ſubſtance is not changed.

1. *Ioh.* 5. 12.

Th. I do indeed perceiue, that the words of Chriſt do not eſtabliſh tranſubſtantiation, or the turning of the ſignes into the things ſignified: both becauſe the words themſelues cannot beare it; & eſpecially in this, that moſt groſſe abſurdities do follow thereupon. But, by what arguments can you prooue, that the expoſition, brought by you, doth expres the ſenſe of Chriſts words, & y this was his meaning?

Mat.

Mat. Seeing there muſt be an expoſition of them, it is not to be doubted, but it ought to be true & proper; being ſuch as may bee confirmed by the teſtimonie of the holy Scripture, and wherupon no abſurditie followeth. But, that which I haue brought is ſuch: therefore it is true & proper.

In a true expoſition of Chriſts words, in the Supper, two things required.

Theoph. If you proue theſe two points, you ſhall doubtleſſe ouercome.

1. Teſtimony of Scripture confirmeth it.

Mat. Firſt, that expoſition is confirmed by the teſtimonie of the holy Scripture. For, *Paul* thus expoundeth the words of Chriſt, inſtituting the Supper; The cup of bleſſing, which wee bleſſe, is it not the Communion of the blood of Chriſt? The bread, which we breake, is it not the Communion of the body of Chriſt? Which words do indeed ſignifie no other thing, but that wee ſhould vnderſtand the bread and wine to be moſt certaine ſignes of our communion and fellowſhip with Chriſts body and blood. And that doth altogether agree with my expoſition. Moreouer, theſe words, *This is my body*, are to haue the like expoſition with theſe, *This is my blood*: But *Luke* expoundeth them thus; This cup is the new teſtament in my blood, which is ſhed for you. The ſame expoſition alſo did *Paul* follow, repeating the words of the inſtitution. And this manner of ſpeech can admit no other expoſition (without wreſting the words) than this, That the wine offered in the cup is a moſt ſure pledge of the couenant, which God hath made with vs by the pretious bloud of Chriſt. The ſame therefore is to be ſaid of ỹ bread; namely, that it is a moſt ſure pledge of the vnion which we haue with the body of Chriſt.

1. Co. 10. 16.

Luk. 22. 20.

1. Co. 11. 25.

Theoph. Concerning the firſt thing required in a true interpretation, thou haſt ſatisfied me: let vs now come to the other.

2. No abſurdity enſueth of it.

Mat. Concerning the other, I affirmed that the expoſition, which I brought, had no abſurditie in it. For it hindereth not, but that we may truely eat the body of Chriſt and drinke his blood, to our ſaluation. Yea, the foure abſurdities, which I ſpake of euen now, be auoided.

For, the ſignes retaine their owne nature.

The blood of Chriſt is not ſeparated, from his body.

The truth of his humanitie, aſcenſion and ſitting at the right hand of the Father remaineth ſafe.

Finally, the vnbeleeuers are not partakers of his body and blood.

Why Christ vsed those words, and no other, in the institution of the Supper.

Theoph. If that were the meaning of Christ, why did hee not expresse it in plainer words and lesse doubtfull?

Mat. He could not expresse that promise, in fewer and more significant words. For, if he had said, This is a pledge or signe of my body, there had beene no promise. It had therefore beene necessarie for him, to haue vsed long circumstance of words, after this maner; I auouch, that this bread and this wine doe so represent vnto you my body and bloud, that as often as yee receiue these visible signes, yee shal be truely and indeed partakers of the things, whereof they be signes. But this kind of speech had not beene of such force and weight, as that is which he vseth; *This is my blood*: for it comprehendeth all those things vnder it; but with a greater Maiestie. And for this cause the holy Ghost vsed a like kind of speech in all the Sacraments of the old Testament: to wit, in that it giueth the name of the thing signified to the signes themselues; to teach vs that the worthy receiuers be truely partakers of the thing signified.

The confirmation of the former interpretation.

Theoph. Declare that vnto me particularly, in some Sacraments of the old Church.

Gen. 17. 9. 10. 11.

Mat. First, God meaning to assure *Abraham* and his posteritie, that circumcision was vnto them a most certaine signe that they were reckened in his couenant, calleth it his couenant. The same also saith *Moses* of the Sacrament of the Passeouer. For he calleth it the Lords Passeouer; to giue them to vnderstand, that it was a most certaine token of the good will of God. Whereof the Israelites had experience when the Angell destroied the first borne of the Ægyptians, and passed ouer their houses without touching them, whereof the Passeouer was a Sacrament.

Exo. 12. 11.

Theop. Indeed these kinds of speaking doe come somewhat neere to the words of Christ vsed in the institution of the holy Supper. But I demand, if there be any altogether like vnto them, and that haue the same meaning with that, which thou hast alledged?

Mat. There be. For the Apostle, speaking of the Sacraments which the Fathers vsed in the wildernesse, saith that the rocke, that is, the water, which *Moses* had (not with-

1. *Cor.* 10. 4.

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out miracle) brought out of ſtone, was Chriſt: to teach that it was vnto them a moſt effectuall Sacrament of the Communion and fellowſhip which they had with Chriſt. For the ſame Apoſtle affirmeth; that the fathers did eate the ſame ſpirituall meat with vs, and dranke the ſame ſpirituall drinke. Lo therefore a maner of ſpeech altogether like to that which Chriſt vſed in the inſtitution of the Supper; and which hath the ſame interpretation with that which I brought a little before. Yea and that more is, there is vſe of this kind of ſpeech, not onely in the Scripture, but alſo in our common talke. For, if a king will forgiue an offender the puniſhment of his faults, deliuering vnto him his letters patents, confirmed by his handwriting & ſeale, he will ſay; Behold thy pardon. And yet he meaneth not, that the letters patents be his pardon, but onely a certaine teſtimonie of his pardon. And this ſimilitude very excellently agreeth with the Sacraments; which be, as it were, ſeales of the word: as the Apoſtle teſtifieth, ſpeaking of circumciſion. For he calleth it the ſeale of the righteouſneſſe of faith. *Rom.4.11.*

Theoph. I doe now ſee, that thy interpretation doth expreſſe the true meaning of Chriſts words. I do alſo grant, that, by thoſe words, Chriſt aſſureth vs, that we are as verily partakers of his body and blood, as we doe receiue the bread and wine. But how can that be? vnderſtandeſt thou that his bodie is ſhut vp or incloſed in the bread, and his blood in the wine? Againſt the error of conſubſtantiation.

Mat. At no hand. For the words themſelues cannot any way beare it. For, Chriſt muſt then haue ſaid; My body is with this bread, and my blood is with this wine.

Secondly, wee ſhould hold a carnall eating: which would lead vs to the three latter abſurdities, reckened vp by vs, when we ſpake of tranſubſtantiation; namely, that the blood of Chriſt ſhould be ſeuered from his body; that his body ſhould be infinite: and, finally, that the wicked, comming to the Supper, ſhould communicate with the body and blood of Chriſt, and conſequently obtaine euerlaſting life. Moreouer, Chriſt himſelfe doth teach the contrary. For vnto his Diſcipiles, iudging the ſpeech which hee had of eating his bodie to be hard, he anſwereth thus;

It is the ſpirit that giueth life, the fleſh profiteth nothing, 1. Ioh. 6. 63. The words, that I ſpeake vnto you, are ſpirit and life. By which words, he declareth moſt euidently, that hee ſpeaketh not of any carnall, but of a ſpirituall eating.

Theoph. You haue affirmed before, that Chriſt, in that place, did not ſpeake of the eating which is in the Supper: but of that which is ſpiritually by faith.

Of the eating of Chriſts body and drinking his blood.

Mat. As the Scripture doth ſet before vs one Chriſt; ſo it ſheweth one way, how to eate his fleſh and drinke his blood (that is, whereby we may be made one with him; that ſo wee may be partakers of all his benefits): and this is, ſpiritually by faith. Seeing therefore this ſpirituall eating is abundantly ſufficient to our ſaluation, and is grounded vpon the word of God, it ouerthroweth that carnall eating, which men by the example of the Capernaites haue deuiſed to themſelues: from the which alſo (if it could be) there were no other profit to bee looked for, than that which we receiue by ſpirituall eating.

Therefore, albeit Chriſt, in that place, ſpeaketh not of the Sacramentall eating, but of that, which is by receiuing the word in faith: neuertheleſſe, it both may and ought to be referred vnto that; becauſe it is one and the ſame eating. And therefore whatſoeuer is ſaid of the one, muſt neceſſarily agree to the other. And, doubtleſſe, ſeeing the queſtion is of the food of our ſoules, which is ſpirituall, and the meat is ſpirituall; it followeth of neceſſity, that the eating is ſpirituall; euen as we cannot nouriſh our bodies, except earthly food be viſibly and ſenſibly eaten, for the preſeruation of this life.

Theoph. What doeſt thou properly vnderſtand, by ſpirituall eating?

How we that be in the earth, be partakers of Chriſt his body which is in heauen.

Mat. That Chriſt, although (concerning his humane nature) he goe not out of the heauens, doth yet by the power of the holy Ghoſt communicate vnto vs his body and blood, and that by faith: which is in ſtead of a ſpirituall hand and mouth, by which we receiue him, and apply him vnto vs; as hath beene more at large declared of vs, in the Chapter of faith. And this is the ſpirituall eating of Chriſt by faith, being oppoſite to the carnall eating: which ſome haue dreamed to bee with the bodily mouth; ſo that the very

very ſubſtance of the bodie and blood of Chriſt is eaten with it: which is a moſt abſurd fiction. And yet no maruel though ſome haue fallen into it: for, as the ſpirituall man, when he heareth that the body of Chriſt is to be eaten, and his blood to be drunken, vnderſtandeth it (according to his ſpirituall hunger & thirſt) ſpiritually; and therfore prepareth his heart by faith: ſo, contrariwiſe, the carnall man hath no other than carnall cogitations in all this buſineſſe; and therfore prepareth the mouth of his body, to deuoure Chriſt. But the ſaying of *Auſtin* is notable, Why doeſt thou make ready thy teeth & belly? beleeue, and thou haſt eaten.

Theoph. But how can it be, that Chriſt, which is in heauen, ſhould truely communicate his body vnto vs, that be conuerſant vpon the earth?

Mat. That ought not to ſeeme maruellous vnto vs: for if the Sun, being a creature without life, do by his beames communicate the effect and power of it vnto vs that liue vpon the earth; by a far ſtronger reaſon may Chriſt, which is the Sunne of righteouſneſſe, by the immeaſurable power of the Holy Ghoſt, truly make vs partakers of his body, in the Supper; to whom it is no harder to ioyne together things farre diſtant aſunder, than thoſe that be moſt nigh. Which indeed appeareth euen by this, that it ioyneth together all the faithfull (albeit they be ſcattered heere and there) into one body, whereof Chriſt is the head. That is alſo ſhadowed in the Supper: for the Apoſtle ſaith, We which are many, are one bodie: for all of vs are partakers of one bread. 1. *Cor.* 10. 17.

Theoph. But ſome obiect, that if in the ſupper of the Lord we do only ſpiritually and by faith communicate with the body of Chriſt, there is no great profit of it, ſeeing that is daily fulfilled in vs, by the miniſterie of the word receiued by faith. An obiection againſt ſpirituall eating.

Mat. It followeth not. For there be diuers helps ordained of God to the ſame end; namely, to procure or further our ſaluation, in his Son, through the Holy Ghoſt, euen as a good Phyſitian procureth the health of the Patient committed to his truſt, by ſundry meanes. Wherfore although, by receiuing the word in faith, Chriſt be already ſpiritually eaten of vs: yet, neuertheleſſe this is more and

more performed in the Supper: through the which the Lord ſo worketh according to his promiſe, and ſo furniſheth vs with the power of the Holy Ghoſt, that our hearts be more abundantly inflamed with his loue, and confirmed in the hope of euerlaſting life.

Theoph. Seeing then it is certain, that we are not otherwiſe partakers of Chriſt in the Supper, than ſpiritually and by faith; it followeth, that all they which come to it without faith, haue no fruit or benefit by it.

Mat. That indeed is moſt true. For, by their vnbeleefe they refuſe Chriſt, whom God offered to them in the Supper. Wherefore, they be partakers only of the ſignes, and that to their condemnation: ſeeing that (ſo much as in them is) they profane and vnhallow that moſt holy ſpirituall banquet, prouided of God for his children; whiles they come vnto it not furniſhed with that moſt pretious garment, namely, faith: whereby we are iuſtified before God, made the ſonnes of God, and be accounted worthy to ſit downe at his table. For this cauſe the Apoſtle commandeth, that euery one ſhould proue himſelfe, and ſo eat of that bread, and drinke of that cup. 1. *Cor.* 11. 28.

Theoph. What is the way whereby a man ought to proue himſelfe?

Mat. Let him try himſelfe, & ſee whether he haue faith: which ſhall be eaſie to perceiue by repentance, as it hath been ſaid of vs in the proper place. Whoſoeuer therefore is not any way touched with repentance, is altogether vnworthy to be admitted to the Supper of the Lord.

Theoph. But what thinkeſt thou of him, that hath ſome feeling of repentance, though it be very little?

Mat. If it be ſo little, that it ſhew not it ſelfe by returning to God, and by amendment of life, it ought to be ſuſpected. For, true repentance, albeit it be weake, doth alwaies diſcouer it ſelfe by ſome outward works.

In the meane time, it is not to be doubted, but that as our faith is alwaies very weake, ſo it ſtandeth with our repentance. And this doubtleſſe is ſo, euen in the moſt regenerate, although diuerſly; for in ſome it is more, in others it is leſſe. Notwithſtanding, it is ſo farre off, that this weakeneſſe ſhould driue vs from the holy Supper, that it ought

ought rather to ſpur vs forward to come vnto it, that by it we may be ſtrengthened in faith and repentance; euen as the ſicke man, the weaker hee knoweth himſelfe to be, ſhould ſo much the more diligently ſeeke for meat, both to receaue nouriſhment thereby, and to repaire his ſtrength. Therefore they only be vnwoorthie to come to the Lords Supper, who delight in their ſins, and goe on in them. For, ſeeing they be dead in ſinne, they neither are woorthie, nor haue further vſe of this ſpirituall ſuſtenance.

Theoph. But if ſuch men come to the Supper, what thinke you is to be done?

Mat. If their vnworthineſſe be ſecret and hidden, they ought to be left to the iudgement of God, who will one day take vengeance vpon them: but if it be knowen, they ought (by order of eccleſiaſticall diſcipline) to be put back from it.

Theoph. What call you Eccleſiaſticall diſcipline?

Mat. The order inſtituted by God in the Church, ſpecially for two ends. The firſt is, that the Miniſterie may be vpheld, that (as *Paul* ſaith) all things may be done in the Church decently and in order. Alſo, that vpon appointed daies and at certaine times Sermons may be made, and the Sacraments adminiſtred, and with due reuerence frequented and reſorted vnto, by ſuch as haue ioyned and betaken themſelues to the Chriſtian Church. The other end is, that the conuerſation and doctrine of euery one may be looked into; that ſuch as haue giuen offence may be corrected and dealt with, according to the degrees preſcribed by Chriſt: yea, if they be ſtubburne, to be at length excommunicated, that is, cut off from the bodie of the Church; leſt God himſelfe be ſlandered, and the flocke (by their euill example) infected. Moreouer, that (if it be poſſible) they may (as *Paul* teacheth) by that ſhame, be called to repentance.

Eccleſiaſticall diſcipline. 1. *Cor.* 14. 40

Mat. 18. 15. 16. 17.

Theoph. Of whom ought that eccleſiaſticall diſcipline to be exerciſed?

Mat. Of the Paſtors of the Church, to whom are to be adioined certaine Seniors or Ancients for this end, as neceſſitie ſhall require, choſen of the Church.

THE SVMME OF ALL *Christian Religion;* Declared in a threefold method *or order.*

THEOPHILVS

THanks be to God, from whom we haue receiued this benefit, that we haue happily in my iudgement handled all the parts of Christian Religion. Now I would that thou shouldest draw the chiefe heads of it into a short sum, before we make an end of this our disputation.

Mat. That abridgement or breuiarie may be done in a triple or threefold method: so as the first may be profitable to the instruction of the godly; the other to their comfort; & the third to consist of both, by making an opposition or contrariety of true religion, with all other religions.

Theoph. Go to therefore, declare the first.

The first Epitome.

Mat. It shall declare the order of the whole booke, which indeed may be brought to fiue heads or principall points: the dependencie, coherence, or lincking together whereof sheweth, what certaintie and truth is in euery one of them, and so in all Christian Religion, in such sort as it hath beene laid forth by vs.

Theoph. Rehearse those chiefe points.

Mat. The first intreateth of God.
The second of man.
The third of Christ.
The fourth of faith.
The fift of the Holy Ghost.

Theoph. It shall be so much the more easie to remember them, because ech of them may be applied to ech finger of the hand. Declare them therfore to me in order, and shew me the coherence and agreemeut which thou didst attribute vnto them.

God.

Mat. First, we must hold this principle, that God (seeing he is perfectly iust, and perfectly mercifull) doth not only shew his mercy, but doth also declare his iustice.

Man.

This foundation being laid, it followeth, that man) who

of

of his owne nature is a wretched ſinner) cannot be ſaued frō eternall death, which he hath deſerued; except he haue ſome fit meane, whereby the perfect iuſtice of God may be ſatisfied. But there can be found no other meane, beſides the merit of Chriſts death. For by it the wrath of God being appeaſed, there is a way made for vs vnto his mercy, & therefore vnto eternall life. But Chriſt ſhall profite vs nothing, except we be members of his body, & ſo be partakers of his benefits. And both of theſe we obtaine by faith: which indeed ſheweth it ſelfe by good works: and namely by praier. Finally, the holy Ghoſt worketh this faith in the harts of the godly, by the preaching of the word, & confirmeth & keepeth it, as wel by that preaching as by the vſe of the ſacraments, till at length he bring vs to euerlaſting life. Chriſt. Faith. The holy Ghoſt.

Theoph. This is an excellent Breuiarie: for, in moſt few words and fit order, it containeth the ſumme of Chriſtian doctrine, for the inſtruction of the godly. Now therefore let vs come to the other: which thou ſaiedſt was profitable for the comfort of the faithfull. The ſecond Epitome.

Mat. That ſhall be ſet out, in an order diuers from the former: but it may be alſo brought into fiue heads.

1. The firſt is of repentance.
2. The ſecond of faith.
3. The third of Chriſt.
4. The fourth of God.
5. The fift of eternall life.

And theſe alſo be ioined together betweene themſelues by a moſt cloſe coherence and neere band, to aſſure the godly of their ſaluation.

Theoph. Shew me that band, or coherence:

Mat. Firſt, whoſoeuer doth truely repent (and that is eaſily perceiued, namely, when we ſerue God frō the hart) hee hath faith. But whoſoeuer hath faith, is partaker of Chriſt and his benefits. And againe, whoſoeuer is partaker of Chriſt and his benefits, is iuſtified, and made the childe of God. But whoſoeuer is iuſtified and made the childe of God, ſhal be deliuered from condemnation, & made partaker of eternall life. Whereupon it followeth, that hee, which by good works is aſſured of his repentance, ſhall neuer periſh; but haue life euerlaſting. And thoſe fiue ſtairs Repentance. Faith. Chriſt. Eternall life.

or

or steps may be in stead of a ladder, by the which wee may climbe vp euen into heauen, to vnderstand certainly whether our names be written in the booke of life, or not: but the first only is hard.

Theoph. Why so?

Mat. Because there is no little labour to be bestowed in the denial of sinne, that we may serue God from the heart: but when a man by the grace of God hath profited so farte, there is very little labour behinde. From hence it is, that sometimes the Scripture attributeth our saluation vnto works, namely, to note vnto vs this order. As, when hee saith: God will giue to euery one according to his works. They shall come foorth that haue done well, to the resurrection of life. Whereunto also that ought to bee referred, which is said in another place; Blessed are they, that walke in the Law of the Lord.

Rom.2.6. *Ioh.5.29.* *Psal.119.1.*

Theoph. There is one doubt behinde within me, which seemeth to let that the godly cannot be sure of their saluation: namely, because thereunto is required, that they be sure of perseuerance and continuing to the end; without which, Christ affirmeth that none can be saued. Neuertheless, there be many found, which in shew begin happilie, yea also haue long continued in the knowledge and confession of the truth; who notwithstanding doe so fall from it, that they neuer returne.

Mat. It is true indeed, that perseuerance is necessarie to saluation: howbeit, the Apostle affirmeth, that he which hath begun the good worke in vs, will perfect the same euen vnto the day of Christ; that is, to the end of the battell. And concerning them that fall away, the wordes of the Apostle be manifest; They went out from vs, but they were not of vs; for if they had bene of vs, they should haue continued with vs. But this is done, that it might appeare, they all were not of vs. Moreouer, they be those of whom Christ speaketh, when he saith; They which receiued the seed (that is, the doctrine of the trueth of the Gospell) in stonie ground, are they which heare the word, and straightway receiue it with ioy; but they haue no roote in themselues, but are for a time; and when trouble or persecution ariseth for the wordes sake, they are by and by offended

Phil.1.6. *1.Ioh.2.19.* *Mat.13.21. 22.*

offended. But they, which receiued the ſeed amongſt thornes, are ſuch as heare the Word; but the cares of this world and the deceitfulneſſe of riches choake the Word, and it is made vnfruitfull.

Theop. This therefore is your meaning; that they which ſo fall from the profeſſion of the Goſpell, that they neuer returne againe, did neuer truely beleeue the Goſpell: although, for a time, they did in outward ſhew make profeſſion of it.

Mat. You thinke right. For, true faith is ſeated in the heart, and there taketh root by the effectuall working of the Holy Ghoſt: which he beſtoweth not vpon any, but thoſe that be choſen of God, in Ieſus Chriſt, vnto ſaluation. And, by this meanes, he openeth vnto vs the counſell of God (which we otherwiſe know not) concerning ſauing vs. Whoſoeuer therefore, by their true repentance, be aſſured of their faith, ought not to make doubt either of perſeuerance, or of eternall life.

Theoph. You haue touched a doctrine, which to ſome ſeemeth difficult and hard. Neuertheleſſe, I would wee might ſpeake a little of it. For, I account it among thoſe things, which the more deeply they be ſearched into, the more they be obſcured and darkned. Firſt, ſhew me what is the foundation of it.

Of the eternall election of God.

Mat. Firſt, it may be gathered out of the whole Chriſtian doctrine; but eſpecially out of the doctrine of iuſtification by faith, & of regeneration: by which we are taught, that our ſaluation is freely beſtowed vpon vs in Ieſus Chriſt, and that it can not ſpring from our ſelues. Seeing therefore God beſtoweth not ſo great a benefit vpon euery one, it followeth neceſſarily, that they which obtaine it were choſen of God himſelfe, according to the good pleaſure of his will; and therefore that the eternall election of God can not be taken away, but that together with it the principall foundations of Chriſtian Religion ſhalbe ouerthrowen, and our ſaluation made void.

By what doctrines it is proued.

Theoph. Is there not ſome expreſſe teſtimony of it in the Scripture?

Mat. There is: and not only one, but more; and thoſe moſt plaine. Among the which, the words of *Paul*, writing

Prooued by teſtimony of Scripture.

to

*Eph.*1.4.9. 13.14. to the Epheſians, bee the chiefe; God hath choſen vs in Chriſt, before the foundations of the world were laide: making knowne vnto vs the myſtery of his will according to his good pleaſure, which hee had purpoſed in himſelfe. And we are ſealed with that holy ſpirit of promiſe, which is the earneſt of our inheritance.

Theoph. A few words indeed: but ſuch, whereby the Apoſtle bringeth great light to this doctrine. For it is made the eaſier by the diſtinction which he vſeth, namely according to the perſons of the Trinitie; whiles hee attributeth the beginning or foundation of it to the Father, the matter to the Son, and the manifeſting of it to the holy Ghoſt.

Mat. You iudge rightly: And ſo indeed is that doctrine to be conſidered, to our edification & comfort. For they that looke to it as it were lying hid in the counſell of God, reape nothing by it, but trouble of minde and vexation of conſcience. For they doe, as if one, to ſee the better, ſhould fix his eies vpon the globe of the Sunne: by the beholding of which light, it is not to be doubted; but his eies would waxe dim. Who, if he looked vpon that light in the Sunne beames, might haue vſe of it, and ſee all things offered to his ſight, and how and what way to direct his ſteps. Likewiſe alſo this doctrine, when it is conſidered in Chriſt in whom wee are choſen, and wee ſeeke for in our ſelues the teſtimonie which the holy Ghoſt yeeldeth vs by our effectuall calling, doth then affoord vs exceeding comfort, and aſſureth vs of our ſaluation, otherwiſe doubtfull and vnknowne vnto vs.

Of the calling of the elect.

Theoph. What meane you by that effectuall calling, whereby you ſay, that wee are by the holy Ghoſt aſſured of our election?

Mat. I called it ſo, to put a difference betweene the true calling of the faithful, & the falſe; which is alwaies weake and vnprofitable. For they which are called by the latter, will not heare the voice of God, or, if they heare it, yet are vnwilling to draw neere vnto him; or, if they draw neere, it is with a double and hypocriticall heart; and not long after, they fall from him. But they, that be called with the other, are enlightned by the holy Ghoſt, ſo as the word of God entreth into their hearts, they draw neere to God, and

and follow him with obedience of faith. And ſuch kinde of calling, as this, is alwaies ioyned with election: for it is the iudge and declarer of it.

Theoph. But that effectuall calling ſeemeth to bee nothing elſe, but the regeneration, which the holy Ghoſt worketh in vs, whereof we haue ſpoken before. Of regeneration.

Mat. Thou ſaieſt true. For, by it, he openeth our eares, to heare the voice of God, that calleth vs: Hee lighteneth the eies of our minde, to know him in Chriſt Ieſus: Hee diſpoſeth our hearts, to beleeue his doctrine, to embrace it in true faith, confeſſe it, and follow it: He confirmeth our will, to loue and feare him: and ſo to keepe our ſelues in the reuerence and worſhip of his maieſty.

Theoph. Therefore whoſoeuer is aſſured of his effectuall calling, by the fruit of regeneration, hee ought not to doubt of his election and ſaluation. Of the aſſurance of ſaluation.

Mat. He ought not? Nay, contrariwiſe, he ought to be ſure of it: which alſo wee profeſſe in the laſt article of the Creed, when we ſay, I beleeue the life euerlaſting. For by it we not onely vnderſtand, that we beleeue, there is an euerlaſting life; but that we are aſſured, that we our ſelues ſhall one day be partakers of it. And that article is ſet at the end of the Creed, as a neceſſary conſequence vpon the things going before; but eſpecially of the article concerning the holy Ghoſt, from whom we haue that aſſurance. That alſo doth the Lord confirme vnto vs, both by the miniſtery of the word, whereby hee aſſureth the penitent of the forgiueneſſe of their ſinnes; and alſo by the Sacraments, which bee as ſeales and pledges of that loue wherewith the Father loueth vs in Chriſt.

Theoph. Doth not that aſſurance of our election & ſaluation, which thou art about to perſwade the faithfull of, make them ſlothfull to good works?

Mat. How can that be? ſeeing it is certaine, that our election & ſaluation are confirmed by good works: without which, as hath beene ſaid, it can no way ſtand. For which cauſe, *Peter* thus warneth vs; Wherefore, brethren, giue diligence to make your calling and election ſure. For, if you do theſe things you ſhall neuer fall. Moreouer, the holy Ghoſt, which ſealeth that aſſurance in our harts, can- The aſſurance of ſaluation is confirmed by ſanctification begun. 1. *Pet.* 1. 10.

nor

not dwell in vs, but that also it will do good works in vs.
1. *Iohn* 3. 9. For this cause, *Iohn* saith, Whosoeuer is borne of God sinneth not; because his seed remaineth in him: neither can he sinne, because he is borne of God; that is, he cannot so giue himselfe ouer to sinne, as to continue in it: seeing the Holy Ghost hath raised him vp by true repentance.

Theoph. The second Epitome bringeth no lesse comfort to the mindes of the godly, than the first did instruction. For by it, both the conscience is appeased, and the minde comforted in a most certaine hope and assurance of eternall saluation. Now the third is behinde: which thou saidst consisted of both.

The third Epitome.

Mat. It containeth an Antitheſis, or contrarietie, of Christian Religion with all other. For, in the difference betweene them, a faithfull man shall see as it were a new Breuiary of the Christian doctrine: which indeed shall be both to his comfort and instruction.

Theoph. Let vs therefore consider that difference.

Mat. It standeth chiefly in fiue heads, or principall points.

1. First, that Christian Religion maketh all the chiefe points of the doctrine of it, to agree with the nature of the true God, in the knowledge of whom it strengtheneth and keepeth the godly.

2. The other is, that it setleth and establisheth the glory of God, in the saluation of men: and so the godly are more and more confirmed in the certaintie of their saluation.

3. The third, that it ioineth good works with our saluation, by a most nere band (although it be no way grounded vpon them) but yet so, that the faithfull take no matter of boasting out of them.

4. The fourth, that it openeth an entrance for vs vnto God, to craue of him all things necessary.

5. The fift, that it yeeldeth to the godly, matter of patience in aduersity, and assurance in dangers. These be the true notes of Christian Religion, which indeed all other religions do vtterly ouerthrow; because they admit not Christ, or els do only receiue him in part.

Theoph. We are therfore to weigh these notes; that we may

may shew them to be established of true religion, & ouerthrowen of the rest. Let vs therefore begin at the first: I would haue you declare vnto me, how it keepeth the faithfull in the knowledge of the true God.

Christian religion keepeth the faithfull in the knowledge of the true God.

Mat. It doth specially appeare by this, that it maketh his perfect iustice to agree with his perfect mercy. I say, his perfect iustice, inasmuch as it setteth before our eies, no other way to satisfie it, but the infinite merit of Christ, his Sonne: wherein also his perfect mercy is manifested vnto vs, in that (of his meere grace and fauour) he gaue him to the most shamefull death of the Crosse, to be our redemption: as also, that, for his sake, he giueth vs freely euerlasting life; hauing no respect to our works. For this cause *Paul* calleth Christ the image of the inuisible God. In which words he sheweth, that God cannot be knowen, so as his perfect righteousnes should agree with his most perfect mercy, but in Iesus Christ alone. Whereunto also ought to be applied the wordes of Christ, vnto *Philip*, *Philip*, he that seeth me, seeth the Father.

Col. 1. 15.

Iohn. 1. 4. 9

Theoph. It remaineth, that you proone all other Religions to ouerthrow this foundation.

Mat. I wil doe that with a very little labour. For this is common to them all, to say, that men, by humane works and inuentions, may satisfie the iudgement of God: and so they doe ouerthrow his perfect righteousnesse, which they thinke they can satisfie with vaine deuises; by the which he is displeased. Moreouer, that men, by their works be able to deserue eternall life. But, whiles they set vp their owne righteousnesse, thereby to obtaine saluation, either in whole, or in part, they ouerthrow the perfect mercy of God: so as they worship an Idoll instead of the true God. Whereupon is that saying of *Paul*; The heathen be without God in the world. For as *Iohn* saith, Whosoeuer abideth not in the doctrine of Christ, hath not God. And againe, Christ affirmeth; No man commeth to the Father, but by me.

False religions ouerthrow the knowledge of the true God.

Ephes. 2. 12

1. *Ioh.* 2. 23.

Iohn 14. 6.

Theoph. Let vs come to the other difference: and let vs see how true Religion establisheth the glory of God, in the saluation of men; and how it assureth them of saluation.

Mat. That is done by the same doctrine: namely, be-

Chriſtian religion aſſureth men of their ſaluation.

cauſe it teacheth, that we haue eternall life, of the meere grace of God, without any reſpect to our works. For, by this meanes, all occaſion of glorying is taken from men; and is giuen vnto God alone: which the Apoſtle witneſſeth. For, after that he hath taught, that we are ſaued by grace, through faith, and that not of our ſelues; it is the gift of God, not of works: he preſently addeth; leſt any ſhould boaſt. And, in another place, he ſaith; He hath adopted or taken vs to be his children, through Ieſus Chriſt according to the good pleaſure of his will. But, whatſoeuer ſerueth to ſet foorth the glory of God, is a true and ſound foundation of our ſaluation. For, ſeeing it leaneth vpon the euerlaſting and vnchangeable good pleaſure of God in Chriſt, it is ſo ſure to thoſe that by true faith be made his members, that it can neuer be ouerthrowen: euen as Chriſt himſelfe witneſſeth, in theſe words; My ſheepe heare my voice, and I know them, and they follow me, and I giue vnto them eternall life; neither ſhall they periſh for euer, neither ſhall any take them out of my hand. My Father, which gaue them to me, is greater than all: neither can any take them out of my Fathers hand. And for this cauſe he ſaith in another place; He that beleeueth in him that ſent me, hath euerlaſting life, and ſhall not come into condemnation; but hath paſſed from death, to life. Which things being ſo, the faithfull may reioyce, with *Paul*, in theſe words; I am perſwaded, that neither life nor death, neither Angels nor Principalities, nor things preſent, nor things to come, neither height, nor depth, nor any other creature can be able to ſeparate me from the loue of God, which is in Chriſt Ieſus our Lord.

Ephes. 2. 9.

Ephes. 1. 5.

Iohn. 10. 27.

Iohn 5. 24.

Rom. 8. 36.

Theop. It is now thy part to ſhew that this fundamentall point is ouerthrowen of other Religions.

False Religions ouerthrow the glory of God.

Mat. And this alſo ſhall be done moſt eaſily. For they ouerthrow the glory of God, and ſet vp the glory of man, in that they giue vnto men the glory of their owne ſaluation. Yea, rather, their own ſaluation is alſo by this means ouerthrowen: ſeeing that it leaneth vpon ſo weake a foundation, as their owne good works & merits. Whereof their own conſcience is a witneſſe. For, although they deceiue themſelues

themſelues with counterfaiting, it is continually in doubt, and troubled with diſtruſt; but eſpecially when they perceiue death to draw neere vnto them. For then they are ſo diſquieted, that they cannot tell whither to turne them.

Theoph. Yea, but the faithfull themſelues be ſometimes appalled and beaten downe with the horror of death, and of Gods iudgement, no leſſe than are the wicked.

Mat. I deny not, but that (in ſome ſort) they be oftentimes beaten downe with it; namely, when they ſet before their eies the infinit number of their ſins, and the grieuouſnes of them, together with the depth of Gods moſt perfect iuſtice: neuertheles, when they caſt their eies vpon Chriſt crucified for them, they be preſently deliuered from that feare, in the which the wicked be indeed ſwallowed vp; ſo that they are not at all holpen by the merits of Chriſt. The godly therefore, in that combat may be compared with a man vpon the top of a tower, whoſe foundation and wals are moſt ſtrong. For if he looke downward he is ſtricken with ſome ſudden feare: from the which he is preſently deliuered, when he perceiueth the ſtrength of the building. But the wicked are like vnto one on the top of a tower; but ſuch a one, as threatneth falling, yea rather is ſhaken with the winds, which indeed preſently falleth.

Theoph. Thou haſt alſo ſufficiently ſatisfied me concerning this difference. Let vs come to the third.

True religion containeth the doctrine and practiſe of good works.

Mat. It ſtandeth herein; That good Works be ioyned with our ſaluation by a moſt neere bond; although it doe no way hang vpon them: as it hath beene declared of vs before in the Chapter of Works. For, it cannot by any other meanes be, that we ſhould be partakers of Chriſt to the obtaining of ſaluation, but by the power of the holy Ghoſt dwelling in vs: by the which we are not only made fit to doe well; but alſo kept in the feare of God, ſo as we runne not headlong into ſins. Notwithſtanding, although the godly do good works, yet can they haue no cauſe from them to boaſt. For it is God that worketh in vs, both to will and to performe, according to his good pleaſure. Wherfore they altogether be referred to the glory of God as alſo our ſaluation it ſelfe is; whereof they be moſt certaine markes. *Phil.* 2. 13.

Theoph. Now proue, that good works be deſtroied, by falſe Religions. For they brag, that theſe are eſtabliſhed by them; and doe ſay that we deſtroy them.

False religions be againſt thoſe that be indeed good works.

Mat. I deny not, but that falſe Religions doe eſtabliſh ſuperſtitious works; which indeed be reiected of vs; but, good works they deſtroy. For, they ſo buſie their followers and ſchollers, in the obſeruation of mens precepts, that they ſet light by, and deſpiſe Gods commandements: as, experience doth abundantly witneſſe. Whereof this ſeemeth to be the chiefeſt cauſe; namely, that the wicked, to performe their works, doe truſt to their owne free-will, that is, to their naturall ſtrength (which, in very deed, is none at all); and ſo they goe away from Chriſt: who, neuertheleſſe, ſaith; As the branch cannot beare fruit of it ſelfe, that is, except it abide in the Vine: ſo neither can ye, except ye abide in me. For, without me, ye can do nothing.

True religion doth purely call vpon the true God, through the only mediator: but the falſe doe farre otherwiſe.

Theoph. Declare the fourth difference.

Mat. It may be taken from thoſe things, which were ſaid before of vs in the Chapter of Prair; namely, that Chriſt, being made ours by faith, doth continually make interceſſion for vs with his Father: whereupon it is, that he is mercifull vnto vs, and heareth our praiers. The wicked, contrariwiſe, while they come to God in their owne name or any other name beſide Chriſts, do effect nothing by their praiers; both becauſe they be vnworthy to be heard, and becauſe their interceſſors are not ſufficient or meete for that office: for they haue not wherewith to appeaſe the wrath of God, moſt iuſtly kindled againſt him that praieth. Therefore the ungodly can neuer obtaine any thing at the hands of God; vnleſſe it be in his anger: and that, doubtleſſe, falleth out to their condemnation.

Theoph. Declare the laſt difference: and withall ſhew, how Chriſtian Religion miniſtreth to the godly matter of patience in aduerſity; and, touching things no come, maketh them ſecurely aſſured, and without feare.

Mat. That is done, by the doctrine of Gods prouidence. wherewith, when the godly vnderſtand, that all things be gouerned, although they ſeeme to be compaſſed about on euery ſide with all aduerſities, yet doe they from thence

thence take matter of comfort, becauſe they know they are beloued of God; and conſequently that aduerſities be not ſent but to their ſaluation: as it was at large declared, by vs in the Chapter of Faith.

For this cauſe, *Dauid* did beare the railings and euill ſpeeches of *Shemei* moſt patiently; and commanded the ſouldiers to forbeare to kill him: for ſaith he; He curſeth, becauſe God hath commanded him to curſe *Dauid*. In another place alſo, being moſt grieuouſly oppreſſed of his enemies, he ſaith thus; I was dumbe, neither opened I my mouth: for thou O Lord diddeſt this. *Iob* alſo, hauing loſt his goods (which were partly deſtroied by thunder, and partly taken away by the *Chaldeans*) tooke comfort of this, that the Lord had giuen, and the Lord had taken away. By the ſame reaſon alſo, we are ſecurely aſſured concerning things to come, for the Apoſtle ſaith; If God be with vs, who can be againſt vs? He that ſpared not his owne Son, but gaue him for vs all, how ſhall he not with him alſo freely giue vs all things? As if he had ſaid; Seeing God is our moſt mercifull father, and alſo omnipotent, we haue good cauſe to hope he will deliuer vs from all dangers, ſo farre foorth as he knoweth it behouefull to his glory and our ſaluation, and will alſo giue helpe in our neceſſities. This is confirmed by the Prophet in theſe words; Behold, the eies of the Lord are vpon ſuch as feare him, which truſt in his mercy, to deliuer their ſoules from death, and to quicken them in the time of famine.

2. *Sam.* 16. 10.

Pſal. 39 10.

Iob. 1. 21.

Rom 8. 30.

Pſal. 33. 18.

The ſame Prophet alſo, in another place, warneth vs, ſaying; Caſt thy waies vpon the Lord, and truſt in him, and he will bring it to paſſe. But, other Religions take from men all matter of patience and confidence, whiles they teach that the wiſdom, or fooliſhneſſe of men are the cauſes of all things that befall vs; or doe imagine a certaine bare permiſſion or ſufferance of God, ſeparated from his will; or elſe doe admit fortune.

Pſal. 37. 5.

Falſe religions driue men to impatience and deſperation.

All which things do ouerthrow the prouidence of God being the ground-worke of comfort, to thoſe that be aſſured of their ſaluation. It cannot therfore otherwiſe be, but that the vnbeleeuers are ſtricken with impatience, ſo oft as troubles aſſaile them. For, it falleth out to them as to

dogs which bite the ſtone, letting goe him that threw it. But, concerning things to come, they are alwaies euen ſicke with diſtruſt; being therwith, no doubt, continually diſquieted, ſo as they neuer be at reſt.

Theoph. You haue ſufficiently ſatisfied me with this oppoſition betweene Religion, and all other falſe religions. But, before we end this ſpeech, I would haue a compariſon made betweene the followers of them both.

What is the happineſſe of the godly euen in this life?

Mat. It may be eaſily gathered of the former: yea rather, in moſt of the chiefe points, we ſhould haue ioyned them both together. Neuertheleſſe, ſeeing it ſo ſeemeth good vnto thee, I will handle it by it ſelfe, to the end it may appeare that the godly, that follow the true religion, are in far better eſtate, then the vngodly, fooliſhly giuen ouer to moſt fond ſuperſtitions: and that not onely in the life to come, but alſo in this preſent life, although you ſhould recken vp all the troubles, which we are enforced to ſuffer, for the profeſſion of the Goſpell.

Theoph. But how agreeth that with the ſaying of *Paul*? *If in this life only we beleeue in Chriſt, we are of all men moſt miſerable.*

Mat. Thoſe words of *Paul* are not contrary to that which we haue ſaid of the happineſſe of the godly, euen in this life. For, I ſpeake not of a happineſſe that ſtandeth in pleaſures, riches, or in any earthly commodities; (for, in theſe, for the moſt part, the wicked goe far beyond them) but rather in ſpirituall graces, which God giueth vnto vs; namely, when we be aſſured of his loue & good will; and, that more is, of our ſaluation by Chriſt. I therefore thinke with *Paul*, That, of all men we are moſt miſerable, if there were not hope of a better life: eſpecially, conſidering the afflictions, which we are conſtrained to ſuffer for the profeſſion of the Goſpell; from the which, in the meane time, the wicked be free. But, on the other ſide, we of all men are moſt happy, when we haue before vs the aſſurance of the loue and good will of God, and the hope of our ſaluation. For, what matter is it if the wicked excell vs in riches, honour, and other commodities of this life? ſeeing they be things vaine and fleeting: which alſo commonly bring with them more diſprofit, than profit. But we, contrariwiſe,

trariwiſe, haue ſpirituall riches, that can neuer be taken from vs: which alſo bring with them ſound and true ioy and that euerlaſting. Hence it is, that *Paul* affirmeth; Godlineſſe is profitable to all things: as that, which hath the promiſes of this preſent life, and of that which is to come. By which words he ſheweth, that the fatherly loue of God towards his children, is manifeſted both in this life and in the life to come. 1. *Tim.* 4.8.

Theoph. Shew me therefore, wherein that happineſſe of the godly in this life ſtandeth.

Mat. I ſay that it leaneth vpon foure foundations eſpecially.

Theoph. Declare the firſt.

Mat. That the faithfull, being iuſtified by faith, haue peace with God, through Chriſt Ieſus; through whom (ſaith the Apoſtle) we haue, by faith, an entrance to that grace wherein we ſtand, and doe glory in hope of the glory of God. Whereby it commeth to paſſe, that death it ſelfe is not fearefull to vs: Whereas contrariwiſe, it ſtriketh horrors into the wicked, by reaſon of the torment of conſcience, wherewith they be continually vexed. *Rom.* 5.1. Wherein the happineſſe of the godly in this life ſtandeth, and the vnhappineſſe of the wicked.

Theoph. Goe to the ſecond.

Mat. That the faithfull, by Chriſt, being ſet free from the ſeruice of ſinne, do ouercome their affections & luſts; whereunto the wicked be bondſlaues. From hence is it, that whereas the godly lead an vnreproueable and quiet life; the wicked contrariwiſe are toſſed with ſundry perturbations of the minde, becauſe they cannot ſatisfie their luſts: and oftentimes they are vexed and tormented both in ſeeking to compaſſe them; and with pouerty and diſeaſes, afterwards: ſometimes alſo they become infamous, and are puniſhed of the magiſtrate.

Theoph. Declare the two laſt points.

Mat. The third is this, that the godly haue alwaies an entrance to the mercy of God through Chriſt; and, that which more is, doe by praiers obtaine of him whatſoeuer is neceſſary: but the wicked are neuer heard. Finally, the godly, being aſſured of the good will and fauour of God through Chriſt, doe wholly commit themſelues to his prouidence; and, by the power of the holy Ghoſt dwelling in them,

them, doe patiently beare all aduerſities; yea rather doe meekely and thankefully receiue them, as at the hand of a moſt kinde father. The wicked, contrariwiſe, remaine ouerwhelmed with the burthen of their afflictions: becauſe they can neuer be aſſured of the loue of God (of whoſe prouidence they be altogether ignorant); and therefore be deſtitute of the ſpirit of comfort, and run on either into blockiſh ſenſeleſnes, or elſe euen into deſperation. Which things being ſo, it is not to be doubted, but that the ſtate of the faithfull, euen in this life, is farre more happy then the ſtate of the wicked. For this cauſe *Dauid* (who had more then once tried all thoſe things which haue beene ſaid of the godly) ſpeaking vnto God, ſaith after this manner; Behold ô God, our ſhield and looke vpon the face of thine anointed. For one day, in thy courts, is better than a thouſand elſewher: I had rather be a doore-keper in the houſe of my God, than to dwell in the Tabernacles of wickednesſe.

Pſal. 84.9.

The reaſon whereof he preſently rendreth, in theſe words; *Becauſe the Lord God is the Sunne and ſhield: he giueth grace and glory: he keepeth backe no good thing from them that walke vprightly. O Lord God of hoſts, bleſſed is the man, that truſteth in thee.*

The difference beteene the beleeuers and vnbeleeuers after this life.

Theoph. Now it remaineth, that we conſider of the difference that ſhalbe betweene the faithfull and vnfaithfull, after this life

Mat. It ſhall be very great, inſomuch that it ſhall farre paſſe that which we ſpake of euen now, concerning this life. For, ſo long as we liue vpon this earth, our happineſſe lieth hidden vnder the ſhame of the Croſſe; and the wicked on the other ſide, in this life, haue for the moſt part all things according to their deſire: for they are rich, and be in honour and fauour. But their caſe ſhall be farre otherwiſe, when they come to the iudgement ſeate of the higheſt Iudge. For, then, all the reproach of the godly ſhall be turned into euerlaſting glory: and, on the other ſide, the glory of the wicked ſhall bee turned into euerlaſting ſhame.

Theoph. Sew the cauſe of this.

Mat. You might haue gathered it from our former diſcourſe:

courſe: notwithſtanding for memories ſake, I will in few words repeate it, in this place; which is, That, being clothed by faith with the moſt perfect righteouſnes of Chriſt, we ſhall finde the tribunall ſeat of God full of mercy and grace; ſo as we ſhall be receiued into eternall glory, together with Chriſt our head, the Angels and all Saints: that ſo, as well of vs as of them, God may be praiſed, and we liue moſt happily for euer.

On the other ſide, the wicked being void of righteouſneſſe, yea rather ſtained with innumerable ſinnes, ſhall finde the iudgement ſeat of God, ſeuere: inſomuch, as they ſhall be ouerwhelmed with the horrible wrath of his iuſt iudgement, and ſhall at length be caſt into the lake of eternall fire: where ſhall bee weeping and gnaſhing of teeth. Out of theſe things therefore you may gather, that there is no *Religion* woorthy of this honorable name, beſides that which is grounded vpon Chriſt: foraſmuch as all ſuperſtitions, which teacheth men not to come to God, but to go away from him, do not reconcile them to him, but more and more prouoke him to wrath; and not onely do not bring them to ſaluation, but do miſſelead them into euerlaſting deſtruction.

The concluſion of the former diſcourſe.

Theoph. Hitherto enough hath beene ſaid of the *Antitheſis*, or contrariety, betweene religion and ſuperſtitions, and the followers of both. I do now ſee plainely, that the Chriſtian Religion is the onely true Religion, and that the followers of it are onely happie and bleſſed, whether we looke to this life, or that which is to come. For all other men are, on euery ſide moſt miſerable; yea they are more vnhappy then the bruit beaſts. which, while they liue, be free from all cares, and after death be deliuered from all labour and paine.

Pſal. 92. 6.

Mat. That is moſt true. But, as the Prophet ſaith; A fooliſh man knoweth not this: and an vnwiſe man vnderſtandeth not this.

Theoph. I am now fully ſatisfied, with this your holy inſtruction; wherein you haue run through all thy chiefe points of Chriſtian religion. And when I haue leaſure, I will commit them to writing, in order as they were deliuered by you: that ſo both my ſelfe may be edified and comforted

comforted with the reading of them, and that alſo I may communicate them with my brethren. In the meane time I yeeld you moſt hartie thanks, for the paines which for my ſake you haue taken in this behalfe.

Mat. Nay rather let vs giue thanks to God our heauenly Father, who (of his bountie) hath beſtowed on vs this knowledge of his trueth, and hath giuen vs alſo abilitie to declare it. Let vs now intreat him, that as this trueth is grounded onely in Ieſus Chriſt his Sonne: ſo by the power of the holy Ghoſt it may be grafted in our mindes, that we may ſincerely beleeue it with the heart, conſtantly confeſſe it with the mouth, and ſh w foorth the effects of it, in outward workes, euen to our laſt breath. Which that it may be, I beſeech God to grant vs alſo, that we may ioine our ſelues to the militant Church, and by the miniſterie thereof bee confirmed in the loue and feare of God: that ſo we may at length be receiued into the triumphant Church, together with our head and Lord, Ieſus Chriſt.

The ſumme of the duty of Chriſtians.

Theoph. I doe therefore intreate thee (moſt mightie God, and heauenly Father) to vouchſafe vs theſe graces, and to cauſe that the knowledge of thy trueth may bee ſpread abroad thorowout all the world; that all may acknowledge thee the onely true God, and Ieſus Chriſt thy Sonne the onely Sauiour and Mediator of mankinde. And to thee alone be praiſe and glorie, both now and for euer.

Mat. Amen.

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